



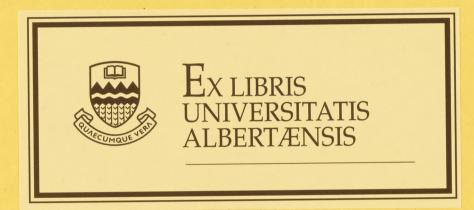




62

BV 4070 V69 1962

HSS





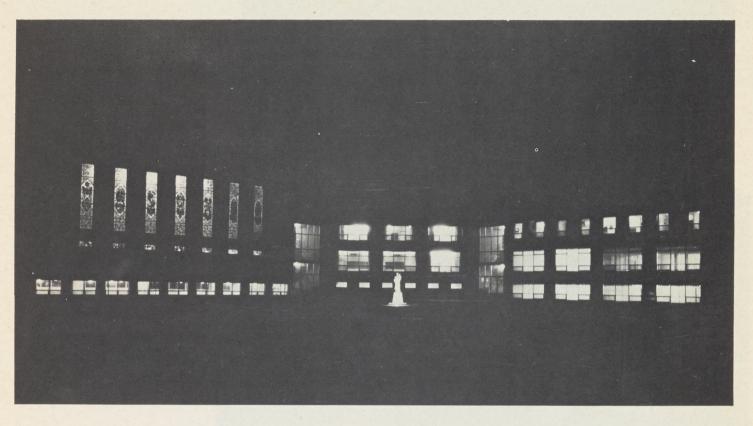


62

Our theme: LITURGY—the public worship rendered by the Mystical Body of Christ in the entirety of its Head and members.

VOX OVIUM of ST. JOSEPH'S SEMINARY

R.R. 8, EDMONTON, ALBERTA

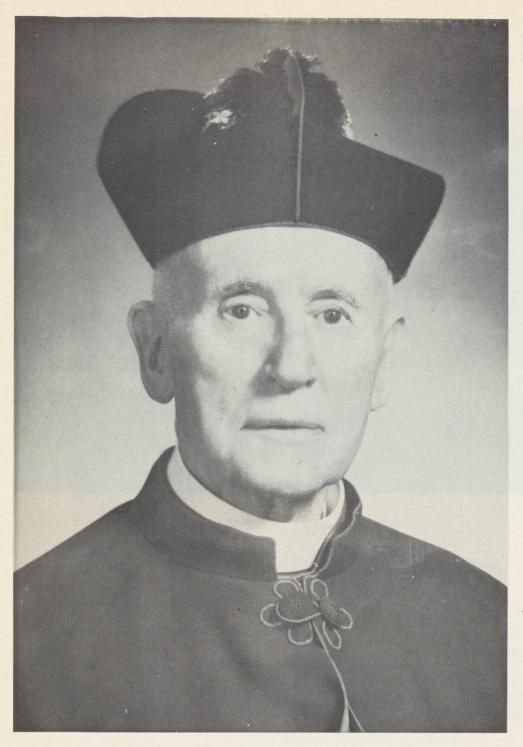


Staff

Francis Hayley EDITOR John Hamilton ASSOCIATE EDITOR James Collins BUSINESS MANAGER Robert Carron ADVERTISING James Collins MANAGERS Brian Justik Robert Carron ALUMNI EDITOR Joseph Killoran HOUSE PRINTER Robert Pape PHOTOGRAPHERS Francis Villeneuve Gerald Biollo LAYOUT Joseph Mock Rev. C. Dozois MODERATOR

Contents

Dedication	4
The Seminary	8
To A Special Patron	9
Seminary Faculty	10
Laity, Liturgy and the World	12
Ordinandi	15
The Life of the Mystical Body	28
Student Body	30
Prospectus	39
Alumni News	40
Review '62	42
The Ecumenical Council	48
Acknowledgement	50
Ads and Ends	51



Dedication

RIGHT REVEREND
William B. Carleton
P.A., V.G.

To have labored 50 years in the priesthood is to have indeed led an extremely long and full life. Rt. Rev. William Carleton, Vicar General of the Archdiocese of Edmonton, can lay claim to such a crown.

Born in Ottawa, August 17, 1883, he was ordained October 15, 1911. After working three years as a parish priest in the east he became a military chaplain. In 1918 he returned to Canada to take up duties at Martindale, P.Q. In 1921 he came west and was appointed rector of St. Anthony's Pro-Cathedral in Edmonton, Alberta. When Most Rev. J. H. MacDonald became Archbishop of Edmonton, he appointed Msgr. Carleton as his Vicar General.

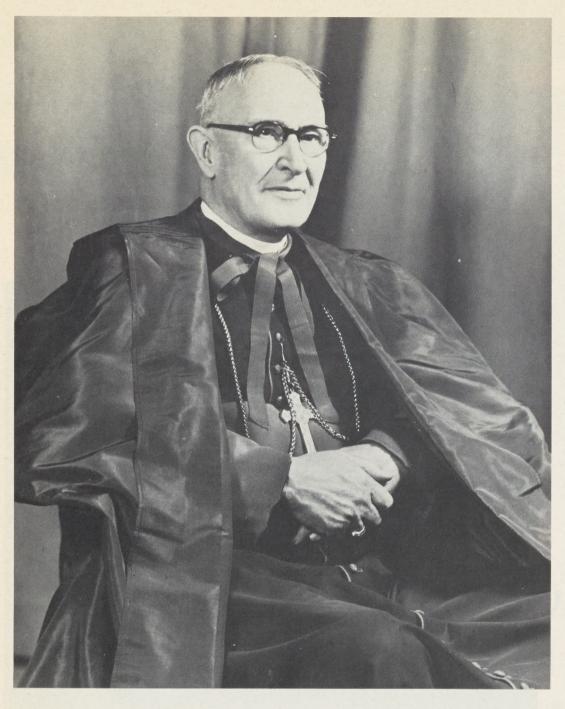
Again, in 1939, he served his country as a chaplain. In 1942, he was back in Edmonton from Europe as rector of St. Joseph's Cathedral. He is now living in retirement in Edmonton.

Msgr. Carleton became a Domestic Prelate in 1930, and was honored with the title of Protonotary Apostolic in 1950 for "his outstanding services to the Archbishop and to the Church."

As a salute, the *Vox Ovium* dedicates this issue to Msgr. Carleton, one who has so fruitfully dedicated his life to the work of the Lord.



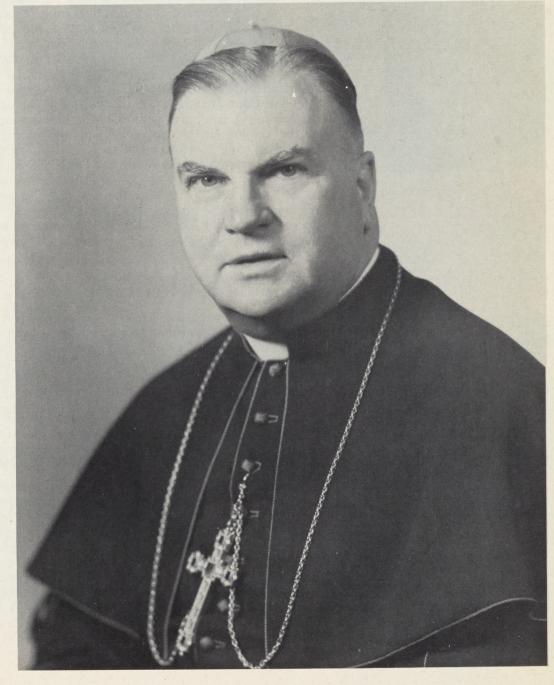
His Holiness Pope John XXIII



MOST REVEREND

J. H. MacDonald
D.D., LL.D.

Assistant at the
Pontifical Throne
Archbishop of Edmonton



A. Jordan
O.M.I., D.D.

Titular Archbishop of Silio
Coadjutor Archbishop
of Edmonton







The Seminary

The seminary schedule is one of prayer, study and recreation. Prayer touches every part of the life of a seminarian. His day begins and ends with a prayer; this is also true of his classes and activities. The true centre of the day is the Mass. Such activities as mental prayer and spiritual reading exist in order to make the Mass the centre of his life. The aim of prayer, therefore, is to make the seminarian a man of God.

Study takes up much of the seminarian's day. This is necessary, for to love Christ, he must first know Him. The object of his classes and study periods is knowledge of Christ; with this knowledge and love of Christ, he will be

able to teach the people about Christ and lead them to Him.

It might be asked why so much time is spent in study. To answer this one need only look to the life of Jesus. He spent thirty years preparing for His ministry; one can be sure that He learned much from Mary and Joseph. Also Christ's own Apostles spent years learning about the Kingdom of God from the Divine Master Himself before they started their ministry.

Recreation is also important. The seminarian must not only exercise his mind but also his body. Recreation is essential in order to study well. Besides, it is a wonderful and, at times, most difficult opportunity for the seminarian to exercise charity towards his fellow-students. Recreation includes indoor and outdoor sports and the everyday companionship of the other seminarians.

Thus the seminarian tries to be a man of prayer, a student and a companion. Each of these functions, prayer, study and recreation, have a common goal:

the formation of a priest, another Christ.

How does the schedule form Christ in the soul of each seminarian? This has been partially answered above. Christ led a life which had many crosses even before that of Calvary; His life was one of hard work and poverty. No one will deny that study is difficult. But, in union with Christ, study becomes a blessing, a true prayer. Following the example of the Son of God, the life of the seminarian is one of prayer, one of lifting of one's mind and heart to God or of giving of one's self to God. In giving himself to God through prayer the seminarian can say with St. Paul: "It is now no longer I that live, but Christ lives in me" (Gal., 2, 20). Recreation enables the seminarian to learn to live with others, to help them, and to respect their opinions and thoughts. In short he learns to love his neighbor. Unless he learns to love his neighbour, he cannot learn to love God. The seminarian needs only to look to his model, the crucified Jesus, to see how much He loved His neighbour.

The Mater Christi Society

This most exclusive society was established by a group of mothers in 1960 with the help of Father O'Reilly of St. Joseph's Seminary. It is truly exclusive —only mothers of priests and seminarians may join. The dues are simple enough—one Holy Hour a month. The aim of the Society is to ask God to keep safe their sons who are priests and to pray for more vocations. Thus these mothers of other Christs not only gave their sons to God but continue to give them to God through the Mater Christi Society.

The St. Joseph's Seminary Society

Launched on March 19, 1962, this society endeavours to promote the spiritual and temporal welfare of the Seminary through a close union of its members with the Staff and Students of St. Joseph's Seminary. It also fosters a vocational atmosphere among its members, promotes their sanctification and encourages devotion to its patron, St. Joseph. The Society embraces laity, religious and priests. The members receive such benefits as a special Mass each week and a remembrance in the prayers of the Seminary Staff and Students. In supporting the Society these members not only foster vocations but also contribute to the spiritual and intellectual development of these vocations. With such support the Seminary can meet its obligations of giving priests to the diocese.



To A Special Patron

Joseph, the praise and glory of the heavens, Sure pledge of life, and safety of the wide world, As in our joy we sing to thee, in kindness List to our praises.

Thou by the world's Creator wert appointed Spouse of the Virgin: thee He willed to honor Naming thee Father of the Word, and guardian Of our salvation.

Thou thy Redeemer, lying in a stable, Whom long ago foretold the choir of prophets, Sawest rejoicing, and thy God adoredst Humble in childhood.

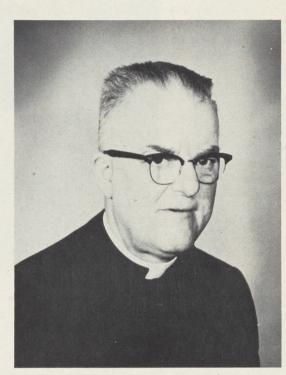
God, King of Kings, and Governor of the ages, He at whose word the powers of hell do tremble, He whom the adoring heavens ever worship Called the protector.

Praise to the Triune Godhead everlasting, Who with such honor mightily hath blest thee; O may He grant us at thy blest petition Joys everlasting.

RIGHT REVEREND HOWARD
GRIFFIN
S.T.D., D.P., RECTOR
Professor of Latin and Philosophy

SEMINARY

F A C U L T



REV. P. J. O'REILLY, S.T.D., VICE-RECTOR Professor of Moral Theology and Liturgy



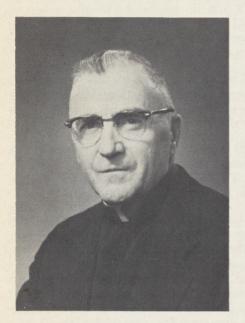
REV. J. A. SHERIDAN, M.A., Ph.D., S.T.D. Magister Aggregatus Professor of Dogmatic Theology and Logic



REV. A. SCHOEN, Ph.D. Bursar and Professor of Philosophy



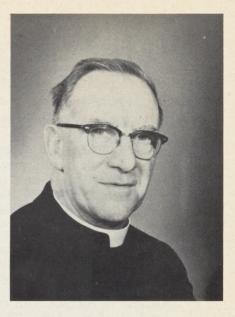
REV. F. PATSULA PREFECT Professor of Canon Law



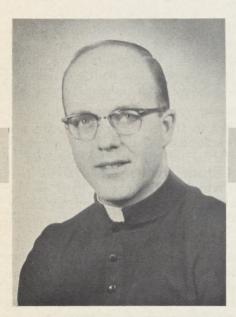
REV. F. W. DALY, B.A. Professor of Apologetics and English



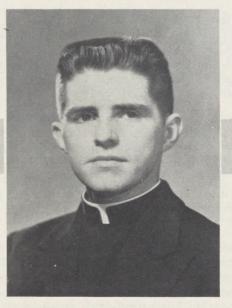
REV. J. HOLLAND
Professor of Sacred Scriptures and
Ecclesiastical History



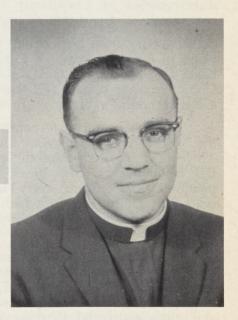
REV. L. GREEN
Professor of Gregorian Chant



REV. C. DOZOIS
B.A., S.T.D.
Librarian and Professor of Philosophy



REV. O. McMANUS M.Sc. Professor of Philosophy and English



REV. D. HEBERT
Professor of French

Laity, Liturgy and World

By Patrick W. Collins

(The author is a theology student at St. Paul's Seminary, St. Paul, Minn. and wrote the article especially for the Vox Ovium.)

Today the Catholic Church is living an age of renewal, an age which recognizes that many of the ways of the past do not fulfill present and future requirements. All fields of Catholic life and thought seem to be impregnated with a desire to push ahead, to emerge from an outmoded and apologetic shell. Catholics want to speak meaningfully once again to a twentieth-century world. They are crying, even though perhaps unknowingly, for what the changeless doctrine of the Church of Christ has to offer.

Figuring prominently in this rejuvenation is the Catholic layman. The greater part of the scholarship, it is true, and, of course, all of the authority for such a renewal comes from the clerical state. However, the greater part of the effort is directed to the layman, to restoring his place in the Church, a place which, for centuries, has receded into the background.

Anyone in contact with the vital movement in the Church today must realize the growing concern for the apostolate of the laity. The movement has seen three recent international congresses, the first called by Pope Pius XII in 1951. On a smaller scale, witness the activity of C.F.M., Y.C.W., C.C.D., etc. on the parish, diocesan and national levels. The evidence is strongly convincing: this is the age of the layman.

One may legitimately question the reason for this renewal of interest of the layman in his Church and of the Church in her lay members. The current prominence of the doctrine of the Mystical Body has contributed to this reawakening. Certainly also, recent studies dealing with the sacramental character have had something to do with it. Indeed, the characters of Baptism and of Confirmation, since the days of St. Thomas Aquinas, have been clearly recognized as giving the person on whose soul they are imprinted a share in Christ's priesthood. The laity's share in Christ's kingship and prophetic mission has also been contained, at least implicitly, in the teaching of the Church, for centuries. Why then the sudden movement to thrust these missions onto the layman in his apostolate? Do Baptism and Confirmation now confer something new? No, the baptized soul of 1250 A.D. or of 50 A.D. for that matter is just as configured to Christ in His sacerdotal Passion and Death as the Christians of the twentieth century.

We must look to history for an explanation. Never, before today, have laymen enjoyed such individual freedom and education. The contemporary laity are politically, socially, economically, and culturally more liberated and enlightened than their forefathers. They are highly capable and frequently eager to share in the Christian apostolate. This could hardly be said of the simple and pious but chained and unlettered layman of the Middle Ages. Perhaps with the new learning of the Renaissance the layman could have prepared himself to act as Christ's priest, ruler, and teacher in the world. But the humanism which arose from this promising age tended to draw men not only into the world where they could intelligently bear witness to Christ; it tended also to pull them from Christ's Church. This humanism replaced God with man as the center of all things. From this deviation and from the abuses then existing in the Christian Church, a dismembering of Christianity began and has continued until this very day.

The Church, in reaction to the Protestant heresies, froze, as it were, her development in order to preserve the true faith from contamination and perversion. Thus the post-Tridentine centuries have been years of defence, years of argument, and years of intrenched hostilities against the Protestants. And, thank God, such a counterattack has saved the faith. Despite great setbacks and persecutions, the truths of Christ's Church remain intact. Yet, these years of warfare have taken a heavy toll. The Church's development has suffered considerably over these last four hundred years.

In the centuries of conflict, both the Church and the churches have lost in their attempts to influence the world. It is secularism and materialism, reaching their apogee in communism, that have triumphed. The world of the twentieth century is their world—the world of the secularists, of the materialists, and of the communists. Their ideas, not the truths of Catholic or Protestant Christianity, are the forces that penetrate and inform every facet of our civilization. The environment in which the Christian lives, works, rears his family, and in which he must sanctify himself is, at best permeated with indifferentism; at worst, it is filled with hostility toward religion and bristles with things and attitudes drawing him away from God.

The great ecumenical movement today is a living witness to the fact that Christians realize the losses caused by over four and one-half centuries of separation. They see that it is their reunion which can restore peace and unity among men. They realize that the age of religious debate must give way to that of dialogue, that bickering must yield to understanding, enmity to charity. Catholics, for their part, are becoming more and more convinced that the apologetic "keep-the-faith" attitude of the post-Tridentine years must take on a new and transforming dimension in the kerygmatic "live-and-spread-the-faith" approach. A reflection of

this awakening is voiced by Michael de la Bedoyere in his book, The Layman in the Church:

... the laity are taught a "simple" and rather *external* religion of moral observance and loyalty to the Church as an institution rather than an inner religion based on the spiritual meaning of the liturgy and the sense of Catholic fellowship in Christ.

Current religious pedagogy is stressing Christian truths, not primarily as a body of knowledge to be memorized and used to defend the Church's teachings; this certainly is important. But the stress is rather on a life to be lived, a life which is the divine in us and which we share with all baptized souls in the community of the Mystical Christ.

From this brief historical conspectus, the reason for the great surge of lay action in the Church today should be more obvious. It is not only because the free and educated laity are more prepared and readier to witness actively to Christ in the world than in the past. Primarily it is because the world today desperately needs to be restored to Christ. Now, as always, the layman needs the Church; but now, as never before, the Church needs the layman and calls him to perform his indispensable role in the redemptive work of Christ.

Just what is the Church asking the laity to do? What is the role of the Christian layman in the secularistic world of today? The answer to these questions involves a realization of who the baptized Christian is and of what obligations flow from this.

Two encyclicals of Pope Pius XII, Mystici Corporis in 1943, and Mediator Dei in 1947, stated clearly and synthetically the doctrine of the Mystical Body of Christ and the principles of Christian worship. These papal pronouncements have helped considerably priests and laity to acknowledge more fully the place and dignity of the non-clerical members of Christ's Church. It is more clearly seen now that, by Baptism and Confirmation, a seal or character is indelibly impressed upon the lay soul, configuring it to Christ the Priest, King, and Prophet; the baptized Christian thus becomes another Christ with the apostolic obligation of extending the work of redemption into the world in which he lives.

The obligation of the lay apostles, however, it not merely to aid the clergy in their apostolate. It is that, certainly, but it is much more. Theirs is the duty to form themselves in the pattern of Christ whose members they are and to bring Him into the world in which they live. Their task is to bear witness to the Saviour who came into the world. And He came not only to save human souls but to save the world, to restore all things to the Father in Himself, including the modern non-Christian world. It is in his ordinary daily living that the Christian is to exercise his participated power of teaching, ruling and sanctifying the world. As a teacher, he must change the world both by example and by word. He must rule by bringing his own little "kingdom", his own environment, under the kingship of Christ. Finally, possessing the world as king, he will offer it at the altar as priest. Only he can do these things because only he is truly in the world where he can do them.

Sublime indeed are these privileges and duties of the lay apostle! Yet, he must be made to have a deep consciousness of these truths before he can effectively change his world. In order that the layman conceive and fulfill this ideal of Christian living, he must be instructed. For this purpose the Church has provided the Liturgy as her primary and indispensable school. This is where the layman will learn the spirituality which will equip him to face courageously his Christian responsibilities within the difficult context of life in his world.

It is, of course, through the Liturgy—the Mass and the Sacraments — that the laity receive the grace to perform their apostolic action. But something more than this is meant by considering the Liturgy as the source, root, and foundation of the lay apostolate. It is also the exemplar of all apostolic activity: all apostolic action consists in the assimilation and exemplifying in deeds of what has been heard in the liturgical assembly and of what has been accomplished in the sacraments. To say it simply: what we do with Christ in Liturgy we must do with Him in the world. Thus the Liturgy is, for the lay apostolate, the Church's school of instruction and formation, prerequisites for action upon the world.

The essential relation of the Liturgy to the lay apostolate is drawn from the nature of the Mass and of the sacraments themselves. The Mass is the renewal of Christ's redemptive act, of His Passion and Death. The sacraments are all related in a greater or lesser degree to this unbloody sacrifice of the Mass and from it receive their efficacy. On Calvary Christ performed an action in which He wills to touch every person and every thing, whether created by God or fashioned by man, until time is no more. He wills that this "touch" draw all things to Himself, restore creation's order in Him and, through Him, return it all to God in a never-ending song of praise and adoration. The Liturgy is the Christ-established means of continuing this redemptive act in time, or "drawing all things to Himself" until He returns again in power and glory.

Yet, neither the Liturgy itself, nor even the priests especially set aside to celebrate it, can reach into the remote corners of the secular world. Only the layman is able to bring the redemptive influence of Christ to bear upon the political, social, and economic orders. This is his field of action, his world. By Baptism and Confirmation, he has been ordained to it; he is duty-bound to lift it up out of the muck and mire of secularism and to raise it into the light and life of the chalice of redemption. Thus it is that, from the "actio" of the Mass, the lay apostle learns in what his own "actio" must consist.

The redemptive act is also a sacrificial act. In the Mass Christ's death is renewed; in it is perpetuated the sacrifice of divine love which ceased giving only when there was nothing left to give, when life itself had been surrendered. Is this not of the very essence of the life of every Christian? The Liturgy, viewed under this aspect, teaches each one that he must die as Christ died, that his life is a continual Golgotha during which he dies to himself in order to live unto God. Baptism buried the Christian in Christ's death in order that he might share in the divine life. Yet this was only the beginning of a life-long death and sacrifice which will end only when life itself is over. This life of sacrifice, however, finds its true meaning only when it is laid on the altar and is joined to the sacrifice of the God-man. The layman must bring to the altar

... his family ... his vocation, his professional occupations, his place in society and the society, the part of the world which is his responsibility so that it is offerable to God, so that it can be changed into the body and blood of Christ at the moment of consecration. (Louis Putz, *Theology of the Lay Apostolate*.)

Thus we see how the Liturgy both teaches and exemplifies, as well as fulfills and completes this necessary sacrificial factor in the formation of the lay apostle. To witness to Christ in times tainted with self-love and self-indulgence, the spirit of Christian sacrifice is indispensable.

The Liturgy of the Mass is an action executed also by a congregation, by the Mystical Body. Together, Christ's members perform their sacred function through Christ their Head. They come together, are instructed together, offer and receive together, and together leave the liturgical assembly. Although physically separated in the living of their individual lives, they must be conscious of their unity in the Mystical Body, a union which is closer than that of blood. It is by active consciousness of their unity with their fellow Christians in Christ that they will more perfectly fulfill their apostolic roles among their brethren. Here again we have the Liturgy as teacher-exemplar of how the Christian apostle must act in the world. He must be actively cognizant of his membership in Christ's Body, and also perfectly express that doctrine in corporate worship. Is there a better way for the laity to teach, rule, and sanctify their world, torn apart today by such extreme individualism, than to live a communal life centered in the Mystical Christ?

Again, the Church's liturgical seasons place the Christian in contact with the gospels in the living, sacramental context of the Mass. Through the readings in the fore-Mass, he hears the written accounts of the mysteries of Christ. Thus, inasmuch as these lessons precede the sacrificial part of the liturgical action, they are seen in their proper perspective. From this evangelical-sacrificial union, the Christian is made to realize that the entire life of Christ as presented in the gospels is ordered to sacrifice. No matter what mystery of Christ is being held out for imitation and inspiration, it must be seen as related to the mystery: the Passion, Death, and Resurrection of Christ. He came to die: the Babe was in the manger at Bethlehem in order to be oftered on the Cross at Calvary. Once again we see the intrinsic connection between Christian living and sacrifice.

Finally, the lay apostolate finds in the Liturgy an exemplar of justice and charity, the two virtues which should dominate the layman's contact with his world. The sacrifice of Christ, and therefore that of the Mass, are acts which satisfy the infinite claims of God's justice and which are most sublime gifts of love. If the layman is to reclaim the world for Christ, justice and charity must be his tools.

We have examined all too briefly what it means to say that the laity must do with Christ in the world what they do with Him in the Liturgy. We can now see that the action of the Liturgy and the action of the lay apostles, are in a sense, reciprocal. The layman goes from the Liturgy into the world in order to conquer that world for Christ. He then brings his prize back to the altar to offer it to the Father.

Aware as we are of these notions, how terrible it should seem to us to consider how partitioned from life religion is in our secular world! How horrifying should it be for us also to recognize that religion is for so many Christians only a Sunday affair, and that those who are called to be the leaven of the world daily separate religion and life. For the liturgically-formed lay apostle, life is religion and religion is life. Such a person will acknowledge this when the celebrating priest greets him as a member of the Mystical Body at the end of each Mass with the words: "Ite Missa est." He is once again being reminded of his lasting commission as a lay apostle, a commission to live the Mass. Ite missa est will mean more to him than merely: "Go, you have fulfilled your canonical obligation." It will be a clarion call sounding forth:

"Go, you baptized Christian soul!
Go, you who are one of 550 million other Christs!
Go forth from this liturgical celebration
into the world in which you live,
the world which is yours,
bringing Christ to that world,
and, through Christ,
restoring all things to the Father!"

Priests Among Men

It is in the Mass that the priest exercises his role of mediation in its fullness and that his eminent superiority over the faithful is most clearly seen.

When he speaks to God it is in the name of all of us; what he does, he does as the representative of human society. He draws it all together and with outstretched arms and in the name of the Church offers it up with the Host to the Father, through the Son, in the Holy Ghost. The priest in the human community, but also the whole of the human community, in the priest.

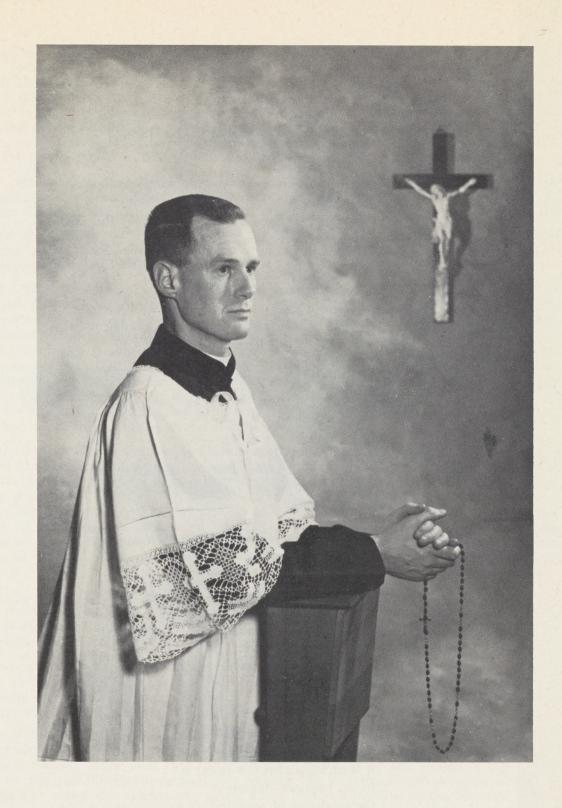
God's answer, moreover, comes to us through the priest.

He alone, in the consecration, has the power to make Christ present, to cause Him to "descend."

In him, through him, is God given to men and rendered present in the community, in the universe.

The ambassador of God and the representative of men; it is at Mass that the priest is to an eminent degree the mediator of mankind and the "defender of the City of Man." He saves it, he brings it to fruit in its misery as in its worthiness and notwithstanding its faults, transcending its own desires.

Cardinal Suhard.

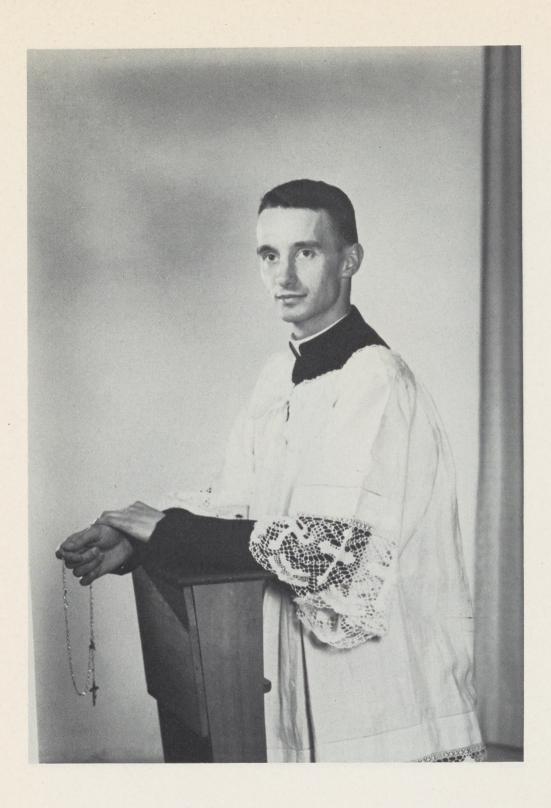


REV. ROBERT E. LING

Son of the late Mr. and Mrs. Joseph Ling, Victoria Mines, Nova Scotia.

Will be ordained on June 16, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 17 at St. Theresa's Church, Sydney, N.S.

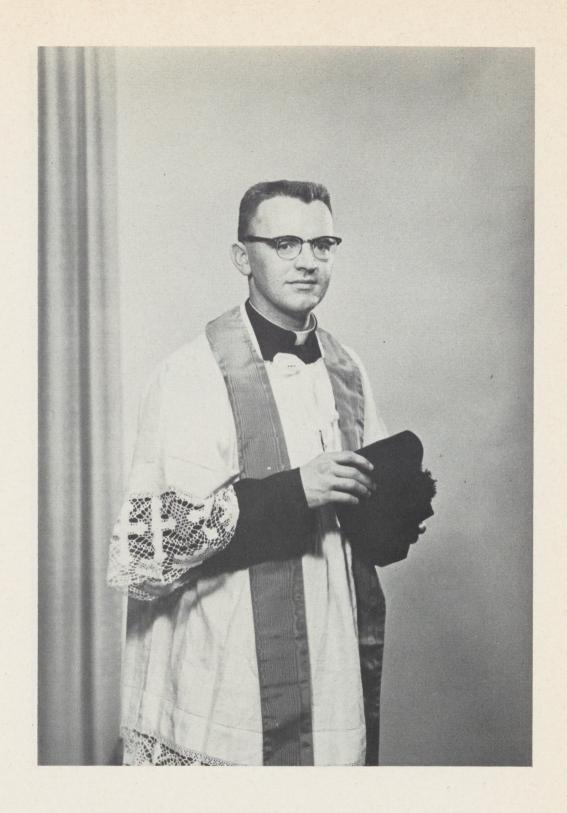


REV. RICHARD W. BEDNAR

Son of Mrs. Katherine Bednar and the late Gustave Bednar, Ponoka.

Will be ordained on June 2, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 3 at St. Augustine's Church, Ponoka.

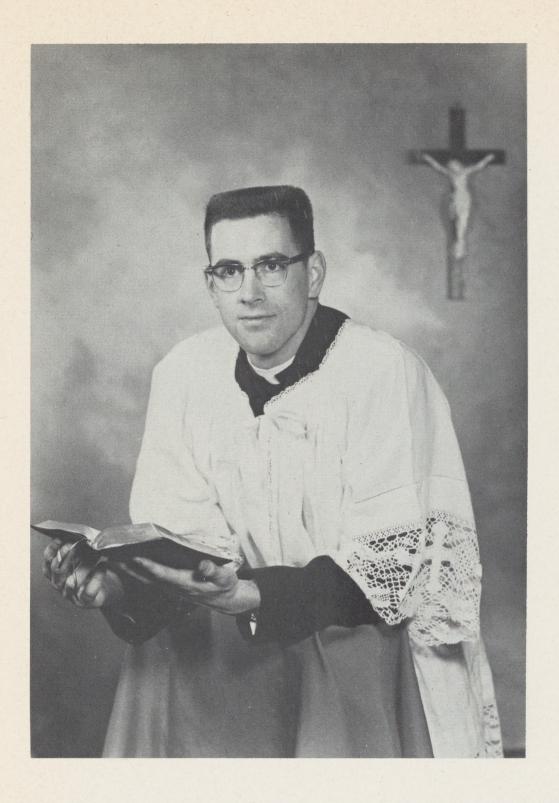


REV. JOHN L. CORDEAU

Son of Mrs. Emma Cordeau and the late John Cordeau, Sydney Mines, N.S.

Will be ordained on June 16, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 17 at Immaculate
Conception Church, Sydney Mines, N.S.



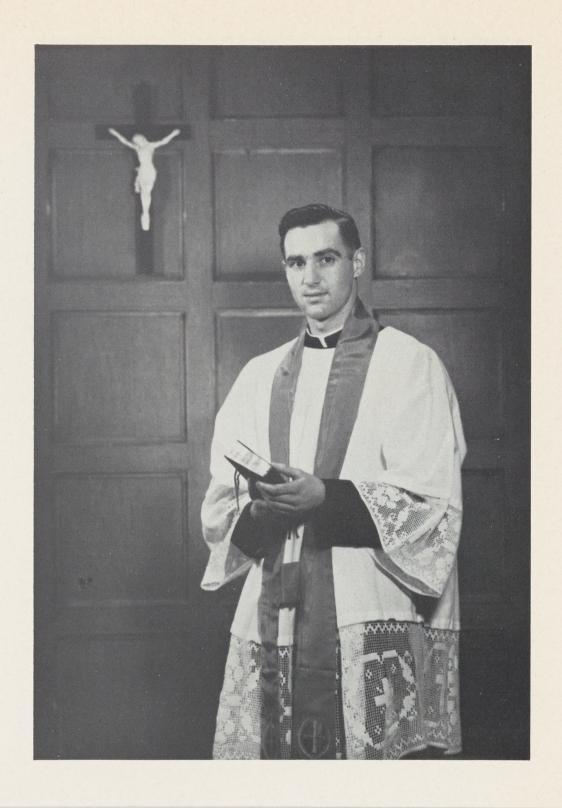
REV. PHILIP F. FRY

Son of Mr. and Mrs. Frederick Fry, Calgary.

Will be ordained on June 2, for the Diocese of Calgary.

Will celebrate his first solemn Mass on June 3 at Sacred Heart Church,

Calgary.



REV. MARTIN C. HAGEL

Son of the late Mr. and Mrs. Edward Hagel, Beiseker.
Will be ordained on June 2, for the Diocese of Calgary.
Will celebrate his first solemn Mass on June 3 at St. Mary's Church,
Beiseker.

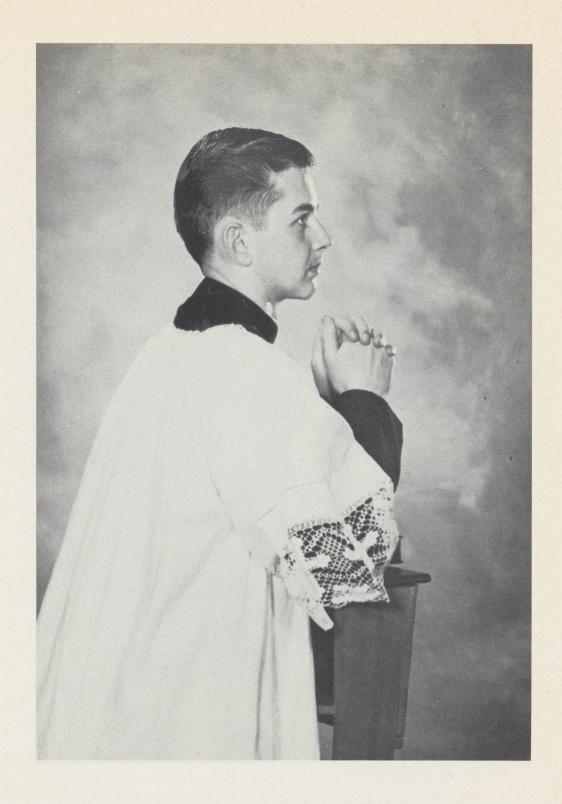


REV. JOHN H. HAMILTON

Son of Mr. and Mrs. Lance Hamilton, Montreal.

Will be ordained on June 10, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 17 at St. Ignatius of Loyola Church, Montreal.



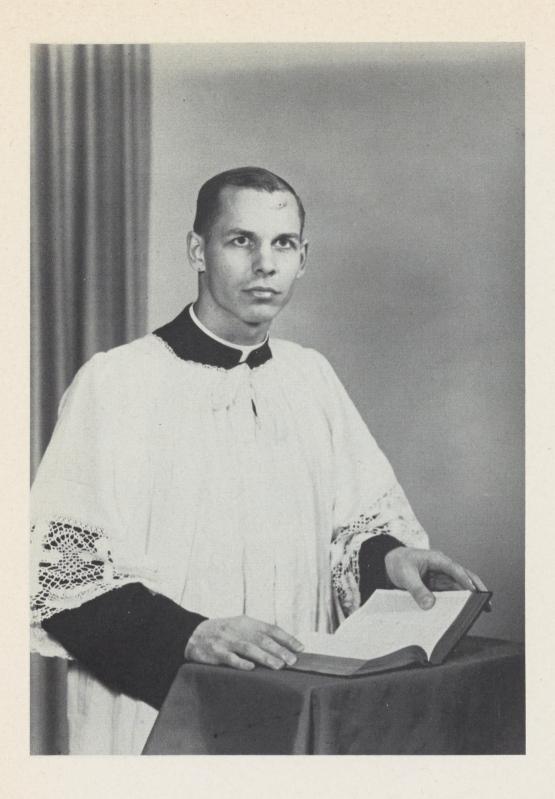
REV. WILLIAM D. HARRIGAN

Son of Mr. and Mrs. Vincent Harrigan, Calgary.

Will be ordained on June 2, for the Diocese of Calgary.

Will celebrate his first solemn Mass on June 3 at St. Mary's Cathedral,

Calgary.



REV. JOHN D. McCALLUM

Son of Mr. and Mrs. D. Hall McCallum, Edmonton.

Will be ordained on June 2, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 10 at St. Joseph's

Cathedral, Edmonton.

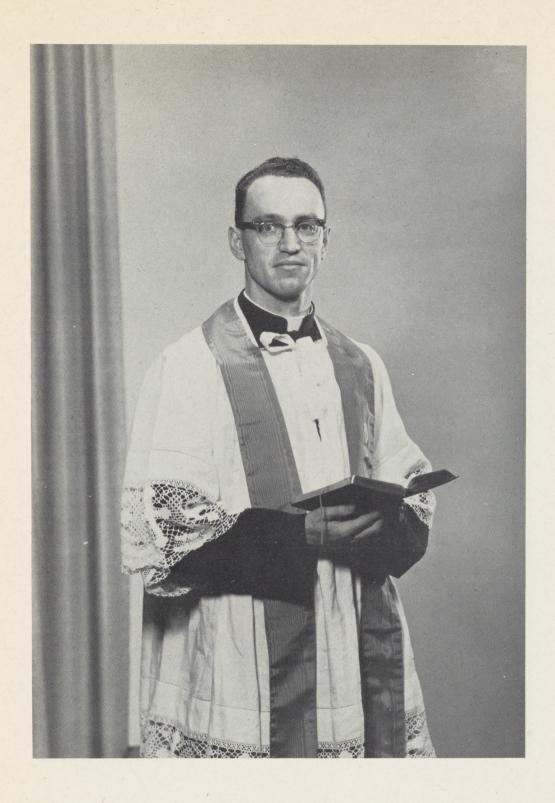


REV. HENRY E. NOWAKOWSKI

Son of Mr. and Mrs. John Nowakowski, Clandonald.

Will be ordained on June 2, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 3 at St. Columbkille's Church, Clandonald.



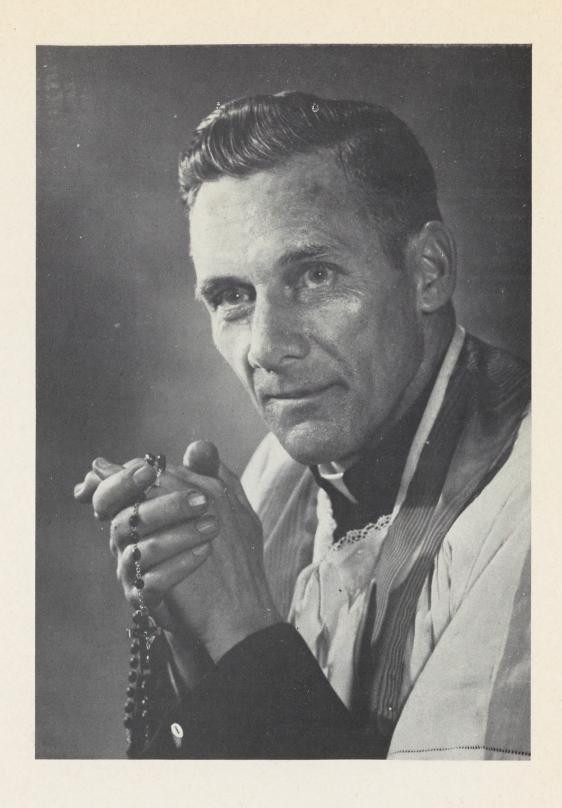
REV. DONALD P. O'DWYER

Son of Mr. and Mrs. John O'Dwyer, Drumheller.

Will be ordained on June 2, for the Diocese of Calgary.

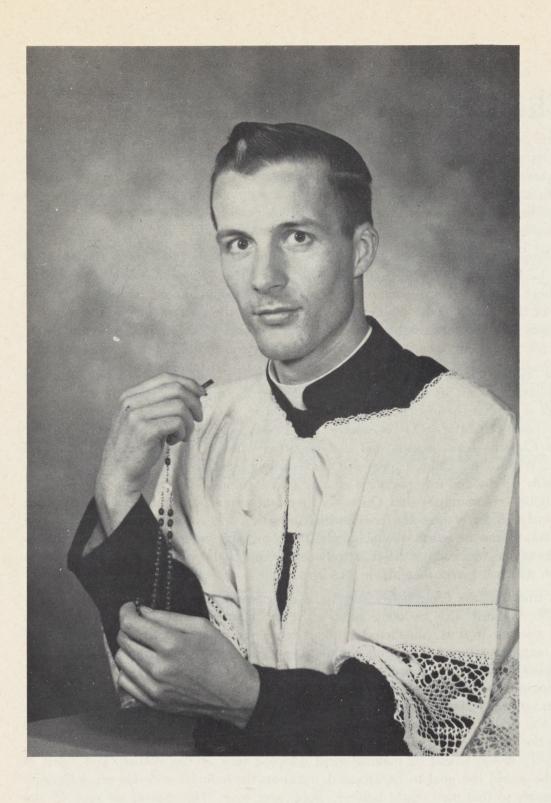
Will celebrate his first solemn Mass on June 3 at St. Anthony's Church,

Drumheller.



REV. J. LAWRENCE REDMOND

Son of the late Mr. and Mrs. William Redmond, Calgary.
Will be ordained on June 2, for the Diocese of Calgary.
Will celebrate his first solemn Mass on June 3 at St. Ann's Church,
Calgary.



REV. J. L. RAYMOND SEVIGNY

Son of Mr. and Mrs. Alfred Sevigny, St. Albert.

Will be ordained on June 2, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 3 at St. Albert's Church,

St. Albert.

The Life of The Mystical Body

Any realistic approach to a theological question consists essentially in presenting this question against its whole doctrinal background. From history, modern theologians, especially those of the last few decades, have learned how devastating it can be, and in fact has been, for doctrinal truth and for the religious formation of the people, to present and discuss various aspects of doctrine as though they constituted wholes. It is indeed heartening to see a very definite reaction against this parcelling out of doctrine.

One refreshingly realistic theological study of the past year is *The Life of the Mystical Body*, by Philip L. Hanley, O.P. (Westminster, Maryland, The Newman Press, 1961). The author presents here a study of the sacraments and of sacramental grace considered in the doctrinal context of the nature of the Church. In dealing with the sacraments of the Church, Father Hanley gives us a better insight into the very meaning of the Church, Mystical Body of Christ.

In the past, all too often, the Church was presented as an almost merely external reality; most emphasized were its social and hierarchical structures. The Church is a visible society, composed of human beings, a physical reality that can be seen and heard. The biblical image of "body of Christ" is to be exactly, yet soberly, applied to the Church: like the human body, the Church is an organic and differentiated whole. It is structured, it possesses powers of action. Within the Church, one will find various local churches, each ruled by its bishop, and normally subdivided into parishes; among other component parts of the Church, one will find religious communities and Orders of men and women, lay institutes, etc. Between the various parts of this body and the persons that constitute it, there exists a hierarchy of teaching, of command, and of worship which links them together in a unified whole. Also to be considered among the externals of the Church are the things the Church uses, especially in worship, and upon which it leaves its mark.

While it is true that the Church is a society, a *community*, such a description is hardly complete: the Church must also be considered as a communion. The human body is an incomprehensible enigma if it is considered without reference to intelligence and will or if it is not seen as an organism which will permit a soul to express itself outwardly. In like manner, the Church considered as a body, remains an inscrutable mystery if one does not penetrate to its life-giving principle or soul. The Church is a body living of the very life of its head, namely Christ. And it is the Holy Spirit, the Spirit of Christ who animates the Church, thereby giving meaning and value to the externals of the Church, especially to the hierarchical structures and to the sacramental signs. It is this Spirit who unites head and members, making them live of the very life of Christ by making them adopted sons of the Father. The Spirit of Christ shows to the world the goal to be attained, transmits the holiness of divine grace through the Church's externals so that men might believe, hope and love. This Spirit, as soul of the Church, gives it internal cohesion and unity, witnesses through the Church to the universal love of God for all men (catholicity), and assures in the Church the continued mediation of Christ in a succession uninterrupted since the time of the apostles (apostolicity). The Church then is a communion, that is, a community united in oneness of life with Christ by work of the Holy Spirit.

Our knowledge of man remains cold and abstract if it is not brought down to a personal level, to the level of man's activity and actual life; true knowledge of man comes from meeting

him, from dialogue and exchange of ideas, from study of action and operation. Similarly, we will obtain a truer knowledge of the Church by examining its life and action; this will show us the Holy Spirit acting on the souls that constitute this visible society, and directing them towards the Father.

Just as the Church is both an internal and an external reality, a communion and a community, so also will its life and action appear under two facets. The external life will be shown by its history. And Church history will not be only a scientific enumeration and analysis of facts and dates; it will rather be the spiritual history of a communion inserting itself in time and space, created by the divine "need" to propagate love, having lived its pre-history with the people of Israel, born of the wounded side of Christ dying on the Cross, yet now completing Christ in its members, and making its way "by Him, in Him and with Him" to the definitive adoption of eternity.

No matter how vividly, however, the external actions of the Church can depict it for us, they can never give us an accurate and complete description of the life of the Church. For this, a study of the sacramental life of the Church is needed, for it alone can give us some idea of the interior life of grace and charity of the members of the Church. "Sacramental living is the criterion of a good Catholic. . . It is practically the only standard we may use to measure the spiritual well-being of Catholic youth on earth. . ." (p. xv). And although the sacraments are not the sole source of grace, they are the *normal* way for a Christian to reach eternal life: "For all practical purposes of salvation they [the sacraments] are the most perfect and the surest way of being united with Christ as Head of the Mystical Body, and to remain so united." (p. 97).

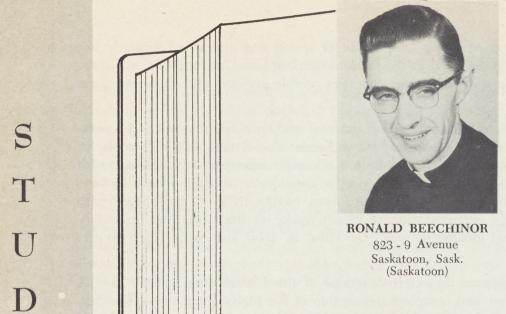
These then are the reasons why Father Hanley presents the sacraments as life-giving acts of Christ continued in and by the Church. He is acutely aware of the facts that the sacraments offer a most personal encounter of man with God. Indeed, since man's very faith is based on what is tangible—the biblical example of Thomas being a most striking witness of this— a good grasp of the inner as well as outer workings of the sacraments will be essential to true Christian living. This the author attempts to show, and, we might add, admirably succeeds in doing.

The book is intended for the mature layman; as such, it will render great services. It should moreover prove very worthwhile if not essential to all teachers of religion, whether lay or clerical, for it presents the sacraments in their proper perspective in the mystery of salvation, that is, in a truly realistic way. For all, it should give a fresh outlook on the spiritual life of the layman.

In brief, Father Hanley's book makes rewarding and stimulating reading.

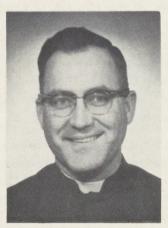
The author

Philip L. Hanley, a member of the Order of Preachers (the Dominicans), was ordained in 1939. After three years as a parish priest, he entered the U.S. Army and served as a Chaplain in Europe until his discharge, with the rank of major, in 1947. Father Hanley received his M.A. degree from the University of Notre Dame in 1949, and a doctorate in Sacred Theology from The Catholic University of America in 1953. He is at present an Associate Professor in the Department of Theology at Notre Dame University. Father Hanley has contributed to Cross and Crown and The Thomist; one of his essays was included in From an Abundant Spring, a volume published in 1952 as a memorial to Walter Farrell, O.P. The Life of the Mystical Body is Father Hanley's first book-length work and is, he says, "based on years of experience at the university and parish levels in the art of promoting a greater appreciation of the Faith in a way that is meaningful for the laity who wish both to understand and to make progress in Christian living."





DONALD BOUDREAU
33 William Street
New Glasgow, N.S.
(Edmonton)



JOSEPH KILLORAN Belledune River, N.B. (Edmonton)



JAMES LYNN 522-19 Street Lethbridge, Alta. (Calgary)



LOUIS SERATTO 185 Ellsworth Avenue New Waterford, N.S. (Edmonton)



ANTOINE TETU 6885-5 Avenue Charlesbourg, Que. (St. Paul)

THE BREVIARY—The Priest's Liturgical Prayer

E

B

D

THEOLOGY



CLEMENT GAUTHIER
Suite 4, 10029 - 111 Street
Edmonton, Alberta
(Edmonton)



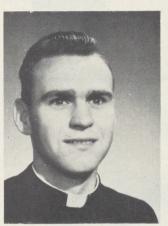
LEONARD HAGEL 61 - 12 St. S.W. Medicine Hat, Alta. (Calgary)



JOHN McDONALD Box 2 Wiseton, Sask. (Saskatoon)



JAMES MURPHY 1440 Morgan Boulevard Montreal, Quebec (Edmonton)



JOHN PALARDY 231 - 29 Avenue N.W. Calgary, Alberta (Calgary)



FRANCIS VILLENEUVE 9633 - 106A Avenue Edmonton, Alberta (Edmonton)



LUCIEN VILLENEUVE 10615-95 Street Edmonton, Alberta (Edmonton)

SECOND



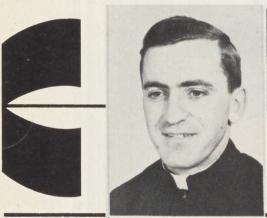
JOHN ADAMYK St. Michael, Alberta (Edmonton)



AUGUSTINE BAKER New Victoria, C.B., Nova Scotia (Edmonton)



ROBERT CARRON 10535-71 Avenue, Edmonton, Alberta (Edmonton)



HAROLD LEVER 62 Mansfield Street, Glace Bay, Nova Scotia (Edmonton)



BRIAN MAGEE 10164-118 Street, Edmonton, Alberta (Edmonton)



VALENTINE MERCHANT
1407-13 Street S.
Lethbridge, Alberta
(Calgary)

THEOLOGY



JAMES COLLINS 11028-132 Street Edmonton, Alberta (Edmonton)



RAYMOND GUIMOND

Box 336

Hinton, Alberta
(Edmonton)



FRANCIS HAYLEY 7421-108 Street Edmonton, Alberta (Edmonton)



LORN KELNDORFER
Killam, Alberta
(Edmonton)



JAMES O'CONNELL
Ballinrobe Co.,
Mayo, Erie
(Edmonton)



ROBERT PAPE P.O. Box 145 Muenster, Sask. (Saskatoon)

GREGORIAN CHANT—Liturgical Music



CHARLES SEVCIK
R.R. 3
Viking, Alberta
(Edmonton)

FIRST



GERALD BIOLLO 2310-34A Street Vernon, B.C. (Kamloops)



HENRY CARMINE 2732-5 Avenue N.W. Calgary, Alberta (Calgary)



THOMAS CULLEN 95 South Circle Road Dublin, Ireland (Prince Rupert Vicariate)



BARRY DESMOND 908 Desmond Road Brocklehurst Kamloops, B.C. (Kamloops)



DENNIS McDONALD 2105-2 Street S.W.

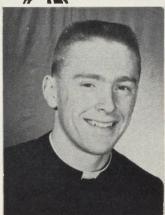


JAMES JORDAN 1807-11 Avenue S.W. Calgary, Alberta (Calgary)



PAUL KALKHOVEN 813 Ward Street Nelson, B.C. (Nelson)

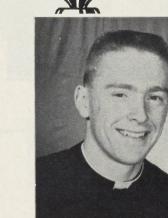




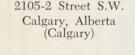
ERIC NELSON 1302-18 Avenue N.W. Calgary, Alberta (Calgary)

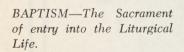


TOMAS MAGUSIN Farmington, B.C. (Prince Rupert Vicariate)



JOHN SCHUSTER Box 92 Redcliff, Alberta (Calgary)







GORDON MITCHELL 9612 - 155 Street Jasper Place, Alberta (Edmonton)

THEOLOGY



CHRISTIAN AERTS
Tiggeltsestraat 14
Rysbergen, Holland
(Nelson)



LAWRENCE BONERTZ
Twin Butte, Alberta
(Calgary)



THIRD

GERARD BRODEUR

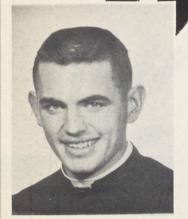
Box 178

R.R. 2

Edmonton, Alberta
(Edmonton)



DENNIS CHASE 523 Arlington Drive Calgary, Alberta (Calgary)



JERRY DESMOND 908 Desmond Road Brocklehurst Kamloops, B.C. (Kamloops)



NEIL JANGULA 128-19 Street N.W. Medicine Hat, Alberta (Calgary)



DAVID JONES 1301-18 Avenue N.W. Calgary, Alberta (Calgary)



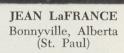
JAMES RING 617 Tunstall Crescent Kamloops, B.C. (Kamloops)



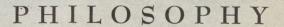
BRIAN JUSTIK 10704-78 Avenue Edmonton, Alberta (Edmonton)



JOHN KRATKO Holden, Alberta (Edmonton Ukrainian Rite)



CONFIRMATION
—Strength to carry out the duties of the Liturgical Life



SECOND



PHILOSOPHY



JOHN KOWALCHUK
7461-104 Avenue
Edmonton, Alberta
(Edmonton Ukrainian Rite)



ROBERT KUNZ

Box 80

Camp Morton, Manitoba

(Winnipeg)



ANGUS MacISAAC

R.R. 1

Sydney Forks, C.B.

Nova Scotia
(Edmonton)



BRYAN McGILL 107 Renfrew House Calgary, Alberta (Calgary)



JOHN McGRATH
Freshwater, P.B.
Newfoundland
(St. John's)



JOSEPH MOCK

Suite 203

1270 Nicola Street
Vancouver, B.C.
(Vancouver)



RAYMOND MULVIHILL
4515 Stanley Drive S.W.
Calgary, Alberta
(Calgary)



HOLY EUCHARIST—Food for living the Liturgical Life



FREDERICK NETHERTON 845 Reed Street Victoria, B.C. (Victoria)



ROBERT ZENS

Box 329

Humboldt, Sask.
(Regina)



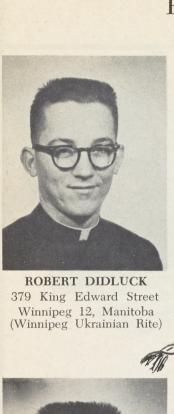
JOHN ZUYDERWIJK

Vredebestlaan 94

Poeldyk, Holland

(Victoria)

FIRST PHILOSOPHY





EDWARD FLUET Box 203 Barrhead, Alberta (St. Paul)



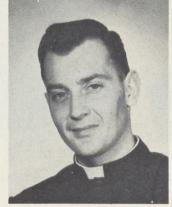
JOHN GLEASON 720-16 Street N. Lethbridge, Alberta (Calgary)



JOHN MAES 4107-16A Street S.W. Calgary, Alberta (Calgary)



JOSEPH MOLNAR Box 432 Claresholm, Alberta



JACK VANZANDWYK 740 View Street Victoria, B.C. (Victoria)



ANTHONY WEYERS Box 57 Strathmore, Alberta (Calgary) PENANCE—The means of rebirth to

PROSPECTUS

AIMS AND IDEALS

Saint Joseph's Seminary has as its goal to develop in young men aspiring to the priesthood those qualities of soul, mind and body required for a truly apostolic life.

DESCRIPTION

The Seminary was established in Edmonton in 1927 by the late Archbishop O'Leary and since that time over 200 priests of both Greek and Latin rites have been ordained, at the end of their stay in the Seminary, to care for souls in Western Canada.

The new Seminary, opened in 1957, is ideally located in a quiet and picturesque countryside within the limits of the historic town of Saint Albert, a few miles north of the city of Edmonton. The buildings, centrally heated and of fireproof brick and steel construction, combine simplicity of design with a maximum of practicality. Capable of comfortably accommodating 120 students, the Seminary is interested in attracting a considerably larger enrolment than was possible in past years.

Senior students are provided with private and junior students with semi-private rooms, plainly furnished and equipped with hot and cold running water. One hundred and twenty acres of rich wooded farm land give Seminarians unexcelled opportunities for healthful exercise. Outdoor sports include baseball, football, hockey and tennis. A gymnasium, also serving as an auditorium, provides for basketball, badminton, volleyball, and other indoor sports.

The modern kitchen is ably directed by the Sisters—Les Filles de Jésus—under whose painstaking supervision the highest degree of efficiency is always maintained.

FACULTY

The Faculty is composed of qualified Diocesan priests appointed by the Archbishop of Edmonton.

STUDIES

Applicants for admission into the Philosophy course must have successfully completed Grade XII (including Latin), or its equivalent in some recognized College. The Philosophy studies normally extend over a period of three years. The introductory year may be omitted in special cases, for reasons left to the discretion of the Seminary authorities.

First Year Philosophy: Emphasis on languages — English, French and Latin; Logic; Introduction to Philosophy; Sociology; Introduction to Sacred Scripture; Apologetics; Elocution; Chant.

Second and Third Year: Two-year cycle course comprising Metaphysics, Ethics, Psychology, Cosmology, Theodicy and History of Philosophy. English; French; Latin; Elocution; Chant.

Those seeking entrance in the Theology course must have successfully completed their Philosophy studies in a recognized Catholic institution.

First Year Theology: Basic Dogma; Fundamental Moral; General Principles of Canon Law; Sacred Scripture; Ecclesiastical History (cycle course); Liturgy; Catechetics; Homiletics; French; Chant.

Second and Third Year: Cycle course in Dogma, Moral, Canon Law, Scripture, Ecclesiastical History, Ascetics and Liturgy; Catechetics; Homiletics; French; Chant.

Fourth Year: Cycle course in Dogma, Canon Law, and Scripture; *De Matrimonio*; *De sexto et nono*; Pastoral Theology; Special Liturgy; Homiletics.

Other opportunities to foster the zeal and piety of the students as well as help them prepare for their pastoral life are offered by various societies and study groups: Missionary, Social Action, Rural Life, Oriental Rites, Drama, etc. Students of Theology obtain practical experience in the teaching of Religion to pupils of local Separate Schools.

ENROLMENT

The Seminary opens during the second week in September each year.

Each student must have authorization from his Ordinary to enter the Seminary.

Canon Law prescribes that only those who are of legitimate birth and whose character and dispositions justify the hope that they will always faithfully serve the Church are to be admitted to the Seminary (Canon 1363).

On entrance to the Seminary, each Seminarian must present to the Rector the following certificates: (1) of legitimate birth and of baptism; (2) of confirmation; (3) of good conduct, from his parish priest, and from the directors of the educational institutions that he has attended prior to entering the Seminary; (4) of standing in the studies already completed and in the examinations passed; (5) of normal good health, from a conscientious physician; (6) of Orders, if he has received any.

PERSONAL EFFECTS

Before entering the Seminary, each student should have a cassock, cincture, biretta, supply of clerical collars, two plain surplices (without lace or embroidery), as well as other necessary articles of clothing, such as bathrobe, towels, etc. Each student should provide himself with a black suit, hat, tie, and rubber-heeled shoes. Clothing suitable for sports is also necessary, as all students are required to take part in athletic activities.

Books for class and other purposes may be purchased at the Seminary, but students are advised to bring with them whatever books they may find helpful in their Seminary studies.

Alumni News

The editors of the Vox would like to thank all those who helped us in the publishing of this yearbook by answering the questionnaire. To 375 letters mailed, there were some 200 replies. This helped to bring the Vox files almost completely up-to-date. Thank you for your generous response.

- Rev. J. Ayling '56, Assistant at Vegreville, Alberta.
- Rev. R. Benoit '60, Assistant at St. Paul, Alberta.
- Rev. B. Butts '50, Principal of St. Mary's High School, Edmonton.
- Rev. L. Bonner '56, Chaplain of the University Hospital, Edmonton.
- Rev. M. Campbell '48, Pastor at Fort Saskatchewan, Alberta.
- Rev. J. Clancy '55, Pastor at Carstairs, Alberta.
- Rev. L. Connolly '48, Calgary Editor of The Western Catholic.
- Rev. R. Floyd '61, Assistant at St. Peter's, Nova Scotia.
- Rev. J. Hagel '59, Assistant at Medicine Hat, Alberta.
- Rev. A. Hickey '36, Pastor at Heisler, Alberta.
- Rev. W. Irwin '54, Pastor at St. Theresa's Church, Edmonton.
- Rev. M. Kaluzny '34, Pastor at Calmar, Alberta.
- Rev. L. Kubash '58, Chaplain of the Hospital Saskatchewan, Weyburn, Saskatchewan.
- Rev. E. Keufler, O.F.M. '50, Superior of St. Francis Friary, Winnipeg, Manitoba.
- Rev. C. Landrigan '30, Pastor of St. Mary's Church, Edmonton.
- Rev. A. Langevin '43, Pastor at Picardville, Alberta.
- Rev. R. Levasseur '60, Administrator at Jarvie, Alberta.
- Rev. L. Morissette '55 Administrator at Swan Hills, Alberta.
- Rev. A. MacKenzie '60, Assistant at Ponoka, Alberta.
- Rev. A. Maglio '46, Assistant at Cranbrook, British Columbia.
- Rev. E. McCarty '48, Pastor at Tofield, Alberta.
- Rev. J. McGrane '33, Pastor at St. Angela's Church, Edmonton.
- Rev. W. McLellan '61, Assistant at Stettler, Alberta.
- Rev. J. McNeil '52, Pro-Chancellor of the Edmonton Archdiocese.
- Very Rev. C. Nearing '48, Pastor at Vegreville, Alberta.
- Rev. J. Nowakowski '59, Assistant at Immaculate Heart Church, Edmonton.
- Rev. P. O'Byrne '48, Pastor at Banff, Alberta.
- Rev. C. Prefontaine '60, Assistant at Camrose, Alberta.
- Rev. A. Przysienzniak '35, Pastor at Holden, Alberta.
- Rev. E. Purcell '48, Pastor at Clandonald, Alberta.
- Rev. A. Schoen '51, Bursar and Professor of Philosophy at St. Joseph's Seminary.
- Rev. R. Zenko '38, Pastor at Viking, Alberta.

This year's ORDINANDI studying elsewhere:

- Rev. L. Frizzell, at St. Paul's Seminary, Ottawa.
- Rev. A. Laisnez, in Rome.

Rev. P. Mueller, in Rome.

Rev. F. Neilson, at the Grand Séminaire in Quebec City.

HONORS:

Rev. J. Fetherston '58, named Diocesan Director of the Legion of Mary for Calgary.

Very Rev. Msgr. E. LeFort, C.S. '45, elected President of the John Howard Society of Canada.

Very Rev. C. Nearing '48, named Dean of Vegreville.

Very Rev. Msgr. J. Pulak '34, appointed Papal Chamberlain.

Rev. J. Toole '54, named Diocesan Director of the Pontifical Society for Vocations to the Priesthood for Calgary.

DEATH:

Rev. P. Smeets, Class of 1935-36.

ANNIVERSARIES:

25th

Rev. P. Elder, Pastor at St. Michael's Church, Saskatoon, Saskatchewan.

30th

Rev. R. Britton, Pastor at St. Clare's Church, Edmonton.

Rev. R. Carroll, Retired at Saskatoon, Saskatchewan.

Rev. L. Dougan, Now residing at Charlottetown, Prince Edward Island.

Rev. T. Greney, Now residing at Cranbrook, British Columbia.

CLASS OF 1961

Rev. J. Bastigal, Assistant at St. Mary's Cathedral, Calgary.

Rev. P. Coutu, V. Dei, Director of the Externat Voluntas Dei at Trois Rivieres, Quebec.

Rev. M. Flynn, Assistant at Kimberley, British Columbia.

Rev. L. Gartner, Assistant at Trochu, Alberta.

Rev. S. Gyorkos, Assistant at Bow Island, Alberta.

Rev. W. Hill, Assistant at St. Andrew's Church, Victoria, British Columbia

Rev. C. McCaffery, Assistant at St. Anthony's Church, Edmonton.

Rev. D. Roberts, Assistant at St. Michael's Church, Calgary.

Rev. D. Scott, Assistant at St. Joseph's Church, Calgary.

Rev. W. Trienekens, Assistant at Drumheller, Alberta.

On leave to pursue further studies:

Rev. G. Doyle, '49, Canon Law at the University of Ottawa.

Rev. R. Lowing, '59, Canon Law at the University of Ottawa.

Rev. F. Otterson, '48, at Fordham University, New York.

Review '62

by Len Hageland and Dave Jones

SEPTEMBER

Sept. 13: One hundred and one seminarians arrived for the 1961-62 term, twenty-seven of these for the first time. The new men had their usual difficulties in finding their way around but this problem was not restricted exclusively to the new men—Hank Carmine, a three-year veteran, was found unpacking in the bishop's room. Len Hagel and Jim Jordan deposited their prospecting supplies in the trunk room after their summer excursion north to Alaska.

The opening retreat began at eight o'clock and was preached by Right Reverend Charles Hugo Doyle, well-known Edmonton author and retreat master, now residing in upper New York State.

Sept. 18: The traditional football game between the old men and the new ended in the usual fashion with the veterans trimming the rookies 35 to 6. Jack McDonald and Jack Gleason turned in the best performances of the day for their respective teams.

The same evening, Clem Gauthier presided over the annual "Search for Talent Show" which witnessed Jim Murphy and Dave Jones lose their pie-eating championship to two of the new men. With Ray Guimond at the piano, the newcomers provided entertainment with a "glee club" comprising Ray Mulvihill, Joe Molnar, Fred Netherton, John Maes, Fred Haffey and Jack Vanzendwyk. Joe Mock, in true Belafonte style, sang a number of folk songs, accompanying himself on the guitar and banjo.

Sept. 19: On the opening day of classes, the students were introduced to their new Dogma professor, Rev. John Sheridan. A native of Scotland, Father Sheridan taught previously at the Scots College in Rome.

Sept. 23: The student body went to St. Joseph's Cathedral where Rev. Michael McCaffery was ordained to the Priesthood by Archbishop Jordan. Father McCaffery returned to the seminary several

days later to celebrate Mass for the student body.

Sept. 24: Barry Desmond was elected sports director and soon had the football season underway. Gordon Mitchell, much to the disgust of Doug McCallum and to the delight of Ron Beechinor, led the league in interceptions. In the first game of the season, Mitchell intercepted a pass from Big Number 12 and went all the way for the only score of the game.

It soon became evident that Clem Gauthier would win the lineman of the year award for his scintillating play. Eric Nelson's "Argos" emerged champions of the intramural football league.

Sept. 29: The seminarians paid their annual visit to the Sevigny farm in St. Albert to pick potatoes and, under the leadership of our Irish expatriates Jim O'Connell and Tom Cullen, the work was finished in half the usual time.

Sept. 30: Fall clean-up day saw Lorne Kelndorfer and crew complete the new rink. Those deserving honorary mention for remaining aloof and thus avoiding many complications were Tony Weyers, Dennis McDonald and Len Klug, the latter finding occupation as a rod man on the Desmond Brothers' surveying crew. Hank Nowakowski went continental and, sporting his new wooden shoes and a miniature camera, spent the day spying on the rest of the slackers.

OCTOBER

Oct. 3: Hero worship, did you say? What else would have prompted Larry Bonertz to get a Magee-type haircut, more properly termed a . . .?

Oct. 10: Permission was granted for us to see "St. Francis of Assisi" and most of the students availed themselves of the opportunity to see the movie.

Oct. 20: Operation Blackout. Due to a power failure, the seminarians enjoyed an extended recreation. With



Did you get any on you?



Hold that line.



Getting down to earth.

light provided by candles supplied by the sacristans, the atmosphere was right for a sing-song led by Joe Mock and his banjo. Usually in the dark anyway, Philosophers Bryan McGill and Len Klug didn't even notice that the power had been turned on and so continued to disturb those studying with their philosophical queries.

Oct. 27: Newfoundland made its debut at St. Joseph's. Bon Fagan and John McGrath both proved to be vehement hockey enthusiasts, Fagan being the Lou Fontinato of B League and McGrath being an ardent supporter of some undisclosed eastern team.

Oct. 30: Feast of Christ the King. The choir from St. Pius X Parish in Edmonton sang the Solemn High Mass. In the afternoon, the Seminary was opened to the people of Edmonton and district. A complete tour of the Seminary was made, and displays depicting our course of studies, club activities and hobbies were set up in the gymnasium. The most eye-catching display was that of the St. Basil's Society, designed by John Kratko, Derek Gove, John Kowalchuk and Bob Didluck.

Oct. 31: Ed Fluet doesn't seem to be able to put his surplice on at the right time. One morning he came to chapel before meditation with his surplice on; the same afternoon, he arrived similarly attired, only to find that Benediction was at 8:45.

NOVEMBER

Nov. 6: Msgr. J. A. McDonagh of the Church Extension Society, spoke to the seminarians about the purpose and activities of the society. The following day, Father Valérien Gaudet, O. M. I., upheld the fine tradition of missionary speakers, relating his experiences in Bolivia, South America.

Nov. 8: It almost appeared as though the weather in Edmonton had taken a turn for the south, the temperature being commensurate to that of Medicine Hat, when everyone was anticipating the hockey season. This caused great consternation to the suave Brian Hubka, who had had his skates sharpened back in July. However, we finally did get a short cold spell and the first flooding was promptly begun. It seems Dennis Chase and his overenthusiastic crew of Brian Justik did not take into consideration the perennial



Operation Lawn Mower.



Just a little more.



Another tea break.



I heard that.



Who's the smart guy?

Indian Summer, and witnessed two days of progress vaporize before their eyes. The second attempt proved to be more successful and by the twenty-third almost everyone had donned the blades.

Ron Beechinor took advantage of the evening recreation period to practice a more accurate slapshot, but all was in vain as he continually missed the net from four feet out.

Nov 13: The zealous but misguided Calgary Stampeder fans whooped it up when their pride and joy eliminated the Edmonton Eskimos from further playoff competition in a game played true to Larry Redmond's predictions.

Nov. 21: The deacons showed themselves to be the best in the house by dominating the finals of the cribbage tournament, and Hank Nowakowski proved to be the best of the best by defeating Bob Ling and Doug McCallum.

Nov. 24: On the eve of Philosophers' Day the Theologians got the full treatment. Under the leadership of Gerry Brodeur, the Philosophers put on their best show in years. The recreation hall was turned into a courtroom and a mock trial was held, with the Hon. Judge Davey Jones on the bench assisted by Larry



Howdy, I'm from Calgary!



Who, me guilty?

Bonertz as Prosecuting Attorney. The completely unbiased jury was composed of Gus MacIsaac, Bob Kunz, Dennis Chase and Ed Fluet who proceeded to demonstrate that Justice truly is blind. Court policemen Jim Floyd and Brian Justik did an admirable job of herding the hapless Theologians before the Court where Justice was promptly meted out with guilty sentences for all.

Nov. 25: Arising in the morning, the Theologians were greeted with humorous caricatures of themselves decorating the recreation hall.

Leo Cordeau and Jack Hamilton were saddled with the job of doing the laundry but their starching job just wouldn't stand up. The former was raised to the status of bell ringer for the day. Despite dampened spirits earlier in the morning and the efforts of scheming Philosophers throughout the day, he nevertheless fulfilled his duties with surprising exactness.

The day proved to be the Philosophers' all the way as they went on to trounce the Theologians 5-3 in the afternoon ice scrimmage.

Nov. 28: It was a memorable day for Joe Killoran, as our ecclesiastical tailor made the final payment on his new space-age sewing machine.



His Grace celebrates Mass.



The three lads.



Dec. 3: Val Merchant zigged when he should have zagged and the missle launched at him by Jim Ring neatly air conditioned the recreation hall. The next morning, still rattled by this shattering experience, our alert (?) sacristan placed an empty ciborium on the altar for Mass.

Dec. 8: Feast of the Immaculate Conception. Father Greschuk from St. Josaphat's Cathedral in Edmonton offered Mass with the seminarians. Father comes out to the Seminary every Thursday to offer Mass with the seminarians of the Ukrainian Rite.

Dec. 9: Jim Ring received his second letter of the year, only to discover that it was sent to him by his conniving classmate, Neil Jangula.

Dec. 10: Archbishop John Hugh MacDonald celebrated Mass in the Seminary chapel on the Silver Jubilee of his arrival in Edmonton. His Grace was accompanied on his visit by Archbishop Jordan and Msgr. J. A. MacLellan. After the sermon, preached by Msgr. MacLellan, Bob Ling and Dick Bednar presented a spiritual bouquet to His Grace on behalf of the seminarians.

Dec. 15: Jim Collins, as is usually the case around this time every year, was busy arranging last-minute



"You see, it's like this."

plane reservations in anticipation of the Christmas holidays that would begin in less than a week.

Dec. 20: The annual Christmas concert was held on the eve of departure. Jim Jordan, the drama director, deviated from tradition and instead of having skits sponsored by the various individual classes he decided on the choice of entertainment. Highlight of the evening was a trio featuring Gerry Biollo, Joe Mock and Gordon Mitchell.

Dec. 21: Doug McCallum's "magic number" finally arrived, and almost everyone returned home to spend the festive season with their families. Philip Fry did not return to Europe.

JANUARY

Jan. 5: Jack Gleason and Eric Nelson seemed to be the only ones sporting smiles after their return from the Christmas holidays. Gleason's joy was due to the realization that there were only five months left, while Nelson's sheepish grin resulted from his trying to explain his fractured hand, acquired during a holiday hockey game.

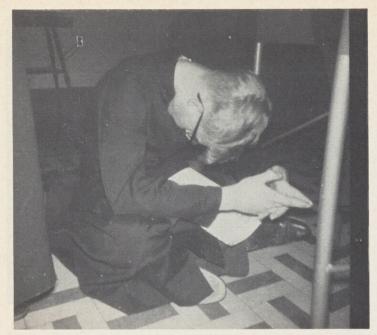
Jan. 6: Jack McDonald came down with the flu after the holidays and soon had a Catholic Action celltype organization operating in the infirmary after



Miss Canada, 1902.



St. Anthony's threatens.



Deep contemplation.



A quiet moment.



Intellectuals?

successfully waging Saskatchewan-style germ warfare. "Doctor" Carmine had his hands full, as about twenty students succumbed to the bug. Even the Dean was not immune, as he was confined to bed two days before exams.

Jan. 8: The seminarians' free time was occupied with observing the fish in the newly acquired aquarium.

Jan. 15: In the mid-season poll of observers, Dennis Chase and Gordie Mitchell were way out front in the voting for the most improved player award for their respective hockey leagues. Jim Lynn had a decided edge over the other regular goalies, Bob Zens and Bob Kunz.

Jan. 19: The Seminary All-Stars proved to be poor hosts as they trounced a visiting team from St. John's College by a score of 10-3. The next encounter, with St. Anthony's College, was not quite so successful, as our favorites lost 6-4. In a return match the seminary team avenged their loss with a 9-2 triumph.

Jan. 27: The St. Basil's Society experienced personnel problems, with the unexpected resignation of its secretary-treasurer, Bob Didluck. The concerned president, Larry Bonertz, was seriously considering asking Cardinal Agagianian to fill the position, but Mr. Didluck reconsidered and consented to complete his term in office.



Holy, Holy, Holy.



"Lay aside material things."

FEBRUARY

Feb. 7: The Grandin Shoppers' Park was officially opened in St. Albert. Larry Bagnall won the grand door prize, something every seminarian (especially Bob Carron) desires—a new electric stove. However, a few days later Larry wasn't so lucky.

Feb. 10: Mme. Freida de Branscoville, Professor of Elocution at the University of Alberta, accepted the invitation of Archbishop Jordan and began a series of lectures to the Philosophers.

Feb. 12: Injuries, like the hockey games, came in spurts this year and the first casualties of the year were Gus Baker and Larry Bagnall. Gus suffered a broken cartilage in his nose, the result of a backhand shot from "Boom-Boom" Beechinor. Larry had a similar accident, but this time the puck found its mark below the nose.

Feb. 18: Fathers Stephenson and Bastigal visited the Seminary, bringing with them some boys from the St. Mary's CYO in Calgary. The Calgarians didn't fare too well, though, as the seminarians defeated them 10-3 in the afternoon hockey game.

Feb. 24: The annual bingo for the missions was held and the prizes displayed were the best in years. Brian Magee collected again, making it a four out of five record. Gus MacIsaac, however, was not so lucky; while he bingoed twice, he lost out both times on the cut of the cards.

Dave Jones ably conducted the cake auction and succeeded in pushing the deacons far beyond their original price range. He also conned Hank Carmine into buying a nine-dollar cup-cake.

MARCH

March 6: A much-publicized and long-awaited student publication made its appearance. "Id Ipsum" was hailed for its literary quality till some of the students began to read it, and then. . . However, it was announced by the "tentative staff" that the house paper would continue, though in a more serious vein. And it did.

March 15: Three scholarships were awarded to Messrs. Fluet, Hubka and Klug by the Knights of Columbus to assist them in their priestly education.

March 22: Jim Jordan was appointed Master of Ceremonies, succeeding Charlie Seveik who had a successful year in that position.

APRIL

April 3: For their spring play, the Dramatics Society staged Natalie E. White's "Billion Dollar Saint," a humorous portrayal of American life in which St. Francis of Assisi appears at a Jesuit university in Kansas, with hilarious consequences. The leading roles were capably taken by Ray Guimond and Doug McCallum.

April 4: The seminarians and clergy of the Archdiocese were privileged to hear Father Gregory Baum, O.S.A., speak on Christian unity. Father Baum, a convert from Judaism, is the only Canadian priest on the secretariate for Christian unity for the forthcoming Ecumenical Council.



Three Albertans in Rome.



Friar Francis talks football.



Scholarships awarded.

The Ecumenical Council

by Jack McDonald

Shortly after His resurrection, Christ appeared to His apostles and addressed to them the following words: "Go into the world and preach the gospel to every creature." (Mark, 16, 15.) With these words, Christ gave to His Church a mandate that it was to possess until the end of time: to preach the message of salvation to all men. In order to facilitate the teaching of the glad tidings, Christ also gave to His Church the power of interpreting, pronouncing upon, and applying the deposit of faith which he had entrusted to the apostles. Throughout the centuries, the Church, under the guidance of the Pope, has constantly interpreted and presented this message of salvation. Yet, this has always been done in the light of the persons to whom it was being addressed, and the times in which it was finding its expression.

The Church is a visible society, and the governing of this society has always been supremely in the hands of the Pope. Today, in the daily administration of the universal Church, there exists a large hierarchical network equivalent to the governing body of any great human institution. To this hierarchy, however, has been given the task not only of governing the Church, but also of safeguarding and interpreting the deposit of faith. This deposit of faith never changes, but its application may vary to a great extent as the Church passes through various phases of history. At certain times a truth may be under very heavy attack; this the Church then seeks to protect with all the means at her disposal. At other times, a dogma may be overstressed, thus disturbing the whole of the faith. In such a case, the Church makes adjustments in order to bring about the proper balance once again. Yet, in the governing and guiding of every institution, there comes a time for renewal, required to meet newly arisen needs. We are living in such a time, when the reshaping of that vital deposit of truth to suit the modern world is desired. In the Church, such a readjustment or revitalization finds its best expression in an ecumenical council.

Soon after his election as Supreme Pontiff of the Catholic Church, Pope John XXIII saw a need for this revitalization of the life of the Church. Consequently, on January 25, 1959, His Holiness announced that an Ecumenical Council would be convoked as soon as preparations for it could be completed. Shortly thereafter, a number of preparatory commissions were established to determine and arrange the matters that were to be discussed at the Council. For the past three years this work of preparation has gone forward, establishing the groundwork for this solemn assembly. On February 2 of this year, Pope John announced that preparatory work was nearing completion and that the Council would be convoked on October 11 of this year, feast of the divine maternity of Mary.

An ecumenical council is a gathering of the world's Bishops and other Church dignitaries. It is called by the Pope and has supreme power over the whole Church. The meetings of an ecumenical council are presided over by the Pope or his legate, and deal with matters of faith, morals, worship and Church discipline. The decrees of a council, if approved by the Pope, are infallible and binding upon all Catholics. Since the Pope has the position of Supreme Pontiff, he has the right to determine the matters to be discussed by a council, the power also to suspend or to dissolve it. It is worth noting that the Pope is at all times above the council, in the sense that any power that the council possesses is power granted to it by the Pope himself.

The Second Vatican Council, as it will be named, will be the twenty-first ecumenical council in the history of the Church. Previous councils have been convoked mainly for two reasons: to make dogmatic pronouncements upon various doctrinal errors that were being propagated, and to reform abuses within the Church. One need only look at the last two Councils to see the veracity of this. The Council of Trent was convoked for the express purpose of reforming the Church herself, and to issue dogmatic decrees on the matters denied by those in heresy. The First Vatican Council sought to combat the rationalism and naturalism so prevalent in the nineteenth century, as well as to adapt the methods of the Church to a world vastly changed by the Industrial Revolution. From every Council, in every age of the Church's life on earth, there have come reform, advancement, and a resurgence in the realization and accomplishment of the task which Christ entrusted to the Church.

Is there today any devastating heresy rampant among the faithful of Christ's Church? Is there needed any great internal reform in the twentieth-century Church? In general, the answer to both of these questions is "no." In fact, one might say that, with regard to adhesion to the doctrine of the Church, internal unity, and

observance of Church laws, the Church for the most part has never been in a more stable position. Since the First Vatican Council, the Church has seen an almost unbelievable growth. Development of liturgical studies and participation, biblical scholarship, Marian devotion, movements of Lay Apostolate, etc., are all being used to carry more effectively the message of salvation to the world of today. On every front the Church is surging forward. If the Church is in such a healthy state, why, might we ask, has His Holiness convoked a Council for the universal Church; Pope John himself answers this question in the best possible way, saying:

The fruits which we ardently desire from this celebration are principally that the Church, Spouse of Christ, may strengthen still more her divine energies and extend her beneficial influence in still greater measure on the minds of men. In this way it is hoped that all people . . . especially those whom we sorrowfully see suffering because of misfortunes, discords and mournful conflicts . . . turning their eyes more trustfully toward Christ, may finally achieve true peace in respect for mutual rights and duties.

(Humani salutis, Feb. 2, 1962)

What will be dealt with at the Council, and what decrees will be forthcoming are matters that allow for great speculation. However, we might obtain some idea of the subjects to be treated by examining briefly the commissions and secretariats established in preparation for the Council. The preparatory body is made up of a central commission having as its president the Pope himself. In addition to this central commission, there are eleven other commissions and three secretariats. The commissions are as follows: Theology; Bishops and the governing of dioceses; discipline of the clergy and Christian people; religious; discipline of sacraments; studies and seminaries; missions; Oriental Churches; Lay Apostolate; Liturgy; ceremonial. The secretariats are the following: communications; Church unity; administration. Although each of these covers a very wide field, from them we can acquire some idea of the scope of matters to be dealt with at the Council. Any attempt at a detailed forecast of what the decisions of the Council will be, is mere guesswork. We may rest assured, however, that its decisions will be of the utmost importance for the guiding of the Church and for the spreading of her divine message.

In the past few months, many of us have perhaps been somewhat confused by the variety of meanings given to the word "ecumenical." We hear, for example, of the "ecumenical movement," and of "ecumenical councils." A word of explanation may be helpful in distinguishing the two. The ecumenical movement aims at the attainment of unity within christianity, that is, between the divided Christian churches; thus it differs greatly from an ecumenical council in the sense described above. The coming Ecumenical Council also is not primarily a council called by the Holy Father to study the question of Church unity. Indeed, Church unity is one of the topics that will be discussed at the Council, but it is by no means the only one, as can be seen from the fields of work assigned to the preparatory commissions. Non-Catholics will be invited to the Council as observers, but, because of the nature of the Council, their active participation in it is practically impossible.

What should the Council mean for individual christians such as you and I? From an historical point of view, we will have the privilege of witnessing a momentous occasion in the life of the Church; we should consider ourselves very fortunate indeed to be living at a time when the Holy Spirit intervenes and works in the Church in such a direct manner. We should receive as words coming from the Holy Spirit himself the pronouncements and decrees that will come forth from this august gathering of the leaders of the Church. It is in a spirit of faith and humility that we should not only accept them mentally, but be prepared to put them into practice in our daily lives, and thus teach them by both word and example. Above all we must pray that

. . . from this Council there may come forth abundant fruits; that the light and strength of the Gospel may evermore widely influence human society; that new vigor may infuse the Catholic religion and its missionary task; that the Church's teaching may be better known and Christian morality more widely practiced.

(Prayer for the Ecumenical Council)

Acknowledgment

by Antoine Têtu

A NAZARETH

Nous ne connaissons pas beaucoup d'anecdotes sur la vie cachée de Jésus à Nazareth. Les Evangiles, en effet, soulignent à peine l'existence de la Sainte Famille dont le Sauveur était le centre, avec Marie, sa Mère, et Joseph, le gardien de son adolescence.

Nous savons cependant qu'une union intime cimentait cet unique ménage pleinement dévoué à la cause du Très-Haut. Le Fils était fidèlement soumis à ses parents; les parents rayonnaient sans cesse de bonheur en voyant leur Divin Fils croître "en sagesse et en âge devant Dieu et devant les hommes." C'est précisément ce qui les a amenés à vivre la vie la plus simple, la plus normale et aussi la plus captivante de toutes, bien qu'ils demeuraient dans un petit coin de pays ignoré. Là, la Vierge Marie et Joseph faisaient tout pour Jésus, tout avec Jésus et rien sans Jésus. Il était l'objet constant de leur pensée; Il était leur raison d'ètre, leur raison de vivre ici-bàs.

C'est ainsi qu'ils marchaient en parfaite coopération, dans la dépendance et l'abandon de l'un envers les autres, en attendant la venue toute proche du Royaume.

AU SEMINAIRE SAINT-JOSEPH

Chères religieuses, l'exemple de la vie de la Sainte Famille, décrite sommairement dans les lignes précédentes, va maintenant nous servir pour vous apporter notre témoignage de reconnaissance en ce VOX OVIUM 1962.

Les séminaristes, en effet, se plaisent à faire en ce moment, quelques rapprochements entre la vie de votre petite communauté et celle de Nazareth en Galilée, parce qu'ils savent combien vos âmes, généreuses et fidèles à la grâce, s'efforcent d'en imiter les vertus.

Comme celle de la Sainte Famille, l'histoire de votre vie cachée n'a jamais été criée sur les toits. Vous étonnez même les séminaristes par vos allées et venues discrètes et silencieuses. Ils savent que vous habitez la maison de Joseph, que vos déplacements imitent ceux de Marie, sans doute parce que vous vous plaisez à être reconnues Filles de Jésus. Dans cet heureux ménage avec le Bon Dieu, vous travaillez donc indirectement à la formation de Ses futurs représentants sur la terre. C'est pour cela que ces derniers s'efforcent d'avoir pour vous les mêmes égards que l'apôtre saint Jean avait pour la Sainte Vierge après la mort de Jésus.

Les séminaristes, d'autre part, constatent dans quelle dépendance vous accomplissez votre tâche humble, mais sanctifiante: vous ne comptez plus sur vos propres forces, mais sur l'appui ferme et solide de votre Seigneur et Père Jésus.

Vous travaillez avec zèle, sachant que les moindres petits sacrifices peuvent les aider dans leur montée vers l'autel. C'est ainsi que vous tirez profit des exemples de Marie: vous vous efforcez de former en vous le Jésus de l'Eucharistie, en vue de Lui aider à achever la rédemption du genre humain. Il est maintenant devenu l'objet constant de votre pensée, votre raison d'être.

Ces considérations que nous venons d'apporter, chères religieuses, nous excitent à vous applaudir pour le beau travail que vous exécutez dans notre séminaire. Puissiez-vous continuer à être pour nous une source profonde d'inspiration dans la fidélité à notre devoir d'état. Puissiez-vous nous enseigner aussi l'unique ambition qui doit diriger nos pas dans la vie: celle de toujours faire bon ménage avec Jésus, Marie et Joseph, symboles vivants de la Trinité Sainte qui doit habiter en nous et rayonner par notre bon exemple. Nous ne pourrons ainsi que mieux réaliser l'idéal que la Divine Providence nous a fixé, et vous en être reconnaissants durant toute l'éternité.

Les Séminaristes.









ADS and ENDS

The editors of the Vox would like to take this opportunity to thank our Advertisers for the generous assistance that they have rendered us in the publishing of this edition. We hope that our readers will show their approval by patronizing the following businesses who made this yearbook possible.

MOTOR CAR SUPPLY CO. OF CANADA

Wholesale

SPORTING GOODS DEPARTMENT

It Pays To Play

DISTRIBUTORS OF:

Campbell, Hespler, St. Mary's, Voit, Reach Spalding Whitely Exercise Equipment COMPLIMENTS OF

IMPERIAL OIL LIMITED



ALWAYS LOOK TO IMPERIAL FOR THE BEST

The Seminarians Wish to Express Their

THANKS

TO THE FOLLOWING

FOR THEIR KIND AND GENEROUS ATTENTION THROUGHOUT THE YEAR

DR. J. LAUERMAN

DR. C. W. HERGOTT

DR. M. M. SEREDA

DR. R. L. COSTIGAN

DR. E. YELLE

DR. J. B. CARMICHAEL

DR. E. F. FOY

DR. P. H. KOZIAK

DR. J. P. MOREAU

DR. J. A. O'BRIEN

DR. W. SKROBOT

DR. S. J. WARSHAWSKI

ELECTRIC EQUIPMENT CO. LIMITED

Distributors for Progress Fixtures and Fans, Canadian General Electric Small Appliances, Hamilton Beach Products, Wiring Supplies, Belts and Pulleys.

Established 1918

931-11th Ave. S.W. Calgary 1355 McIntyre St. Regina Cor. 105 Ave. & 110 St., Edm. 234 - 20th St. E. Saskatoon PHONE 599-6044

TOWING - WELDING - TUNE-UPS - REPAIRS

STURGEON DIESEL & AUTO SERVICE LTD.

Expert Repairs to All Makes of Cars and Trucks

St. Albert

Alberta

Edmonton's

First

and

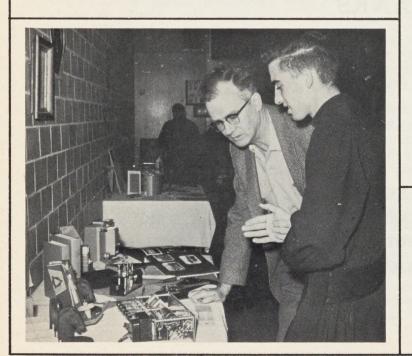
Finest

Hudson's Bay Company.

Will & Baumer Candle Co. Limited

"CHURCH CANDLES OF QUALITY AND CHARACTER"

34 MONTEE DU MOULIN, LAVAL DES RAPIDES, MONTREAL 40, CANADA



MIDTOWN DRUGS LTD.

extends an invitation to visit either of their convenient locations and compare our prescription prices. WE CHARGE \$1.00 ABOVE OUR COST OF THE DRUGS. You can thus SAVE up to 40%. Inspect our extensive front-store stock.

No. 1 store: BUS DEPOT BLDG. 10212 - 102nd St. Phone 422-0097 No. 2 store: McLEAN BLOCK 10706 Jasper Ave. Phone 424-5915

Compliments of:

THE BRITISH AMERICAN OIL CO. LTD.

MARKETING DEPARTMENT

Phone GR 7-3575 Before 9:00 a.m. and Our Routeman Will Call Today



THE CLEANER AND FURRIER



Jim Byrne

MEN'S AND BOYS' WEAR Featuring Top Quality Clothing

Seminarians are offered their suits at one price . . . \$65.00

GRANDIN SHOPPING CENTRE

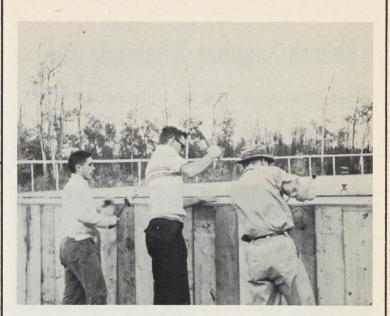
Phone 599-7074

St. Albert



JACOBS ORNAMENTAL IRON WORKS LTD.

10565 - 114th STREET PHONE GA 4-3758



Your BLOOD
Saves LIVES
Call GAB-LOOD

Canada's First Bank

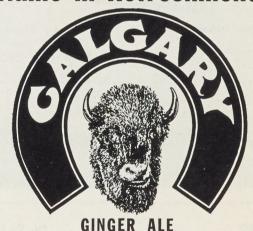


working
with Canadians
in every
walk of life
since 1817

BANK OF MONTREAL

St. Albert Branch: HECTOR ARSENAULT, Manager

The West's Most Respected Name in Refreshment



.....

Goodkey's Variety Store

GRANDIN SHOPPERS' PARK

Yard Goods and Sewing Needs a Specialty Children's Clothing — Ladies' Lingerie

ST. ALBERT

PHONE 599-6904

W. W. ARCADE LIMITED

EDMONTON'S LARGEST HARDWARE

97th STREET and JASPER AVENUE

PHONE 424-0951

Church Supplies Wholesale Ltd.

10018 109th Street

Phone GA 2-5914

BUS. PH. GA 2-2912

RES. PH. GL 5-1833

LEO AYOTTE

PUBLIC ACCOUNTING AND GENERAL INSURANCE

ALL CLASSES OF INSURANCE EXCEPT LIFE 10008 - 109 Street La Survivance Building



SPORTING GOODS

For All Seasons

Special Discount to Schools and Clubs

UNCLE BEN'S EXCHANGE

Phone GA 2-2057

Est. 1912

Edmonton

BELLEY BUILDING SUPPLIES & HARDWARE

Lumber, Hardware and Builders' Supplies

PHONE 599-6582

ST. ALBERT

The Most Trusted Name In Cleaning



24-HOUR PHONE SERVICE

Main Plant:

GL 5-4115

111 Ave. and 142 St.

The Western Catholic

OFFICIAL CATHOLIC
PAPER FOR ALBERTA

"A Catholic paper in every Catholic home"

> \$5.00 TWO YEARS \$3.00 PER YEAR

PHONE 424-1029 10954 - 97th STREET

EDMONTON

Inland Insurance Agencies Limited

714 TEGLER BLDG.

EDMONTON

PH. GA 2-4344

HONEY BOY BREAD

"Always eight hours fresher"

Phone 466-1511

Ray Vetsch Lee Vetsch

BUILDING CONTRACTORS

Specialists in Custom Building

8405 ARGYLL ROAD

EDMONTON, ALBERTA

THE INDEPENDENT WHOLESALE LTD.

Wholesale Grocers

10326 - 107th Street Edmonton, Alberta

ST. ALBERT CLOTHING CENTRE

Just South of the Post Office on Main Street

10% DISCOUNT TO SEMINARIANS

St. Albert

Phone 599-6404

KNIGHTS OF COLUMBUS

4742



Compliments of

MISERICORDIA HOSPITAL

EDMONTON

WENER'S SHOES

10322 Jasper Ave. Phone GA 2-2718

"The Store for the Family"

ST. ALBERT

PHONE 599-6755

Rolland Lefebure

Jeweller

GRANDIN PARK SHOPPING CENTRE ST. ALBERT, ALBERTA

Complete Service For Electric Shavers

WATCHES . CLOCKS JEWELLERY REPAIRED SALES AND SERVICE

JOHN'S HAT SHOP AND MEN'S WEAR

SPECIALTY IN FINE CLOTHES

10704 Jasper Avenue

Phone GA 2-8305





Larry's Motor Sales Ptd.

> TRAILERS-USED CARS 6006 - 104 St.

EDMONTON

ALBERTA

DOW & SCOTT LTD.

Plumbing and Heating

10159 - 106th Street

Phone GA 2-1926

Compliments of

DUNCAN SUPPLY Co. Ltd.

5920 - 103rd STREET

PHONE GE 9-2067

WINNER OF 51 MAJOR AWARDS FOR PORTRAITURE

PORTRAITS By

J. Wallace Galloway
A.R.P.S., A.P.S.A.

GALLOWAY STUDIO
SAVOY PLAZA

E D M O N T O N PHONES: BUS. HU 8-3382 ALBERTA

C A N A D A RES. GR 9-6983

J. O. PILON

GENERAL INSURANCE AGENCY

10120 Jasper Avenue

Edmonton

Phone GA 4-6324

Corona Shoe Re-Nu

THE WEST'S MOST MODERN SHOE REPAIR

Phone GA 2-3796 10756 Jasper Ave.

A WELL-PLANNED YEARBOOK . . .

deserves the professional look of quality printing



GOOD PHOTO
REPRODUCTION

ATTRACTIVE
TYPE LAYOUT

Call a Hamly Man for quality printing at competitive prices

THE HAMLY PRESS LTD

10161 - 112th Street, Edmonton

Phone GA 4-1131

See Us First . . .

F. J. TONKIN "60" CO. LTD.

Wholesale and Retail Church Supplies

11219 Jasper Avenue

Edmonton



Compliments of

SISTERS OF CHARITY OF GREY NUNS

General Hospital Edmonton

The Seminarians wish to

Express their THANKS

to Vox Ovium Advertisers.

Compliments of . . .

VENESS SERVICE STATION



24-HOUR SERVICE

Phone 599-6202

St. Albert

Get a

NEW OUTLOOK ON LIFE

make a CLOSED RETREAT at the

ST. ALBERT RETREAT HOUSE

A closed retreat offers you

Peace of Mind

Peace of Soul

Rest and Relaxation for the Body

For further information write or phone

ST. ALBERT RETREAT HOUSE

Phone 599-6136

St. Albert

Alberta

Woodwards

SHOP AT . . .

P.O. Box 329

Phone 599-6535

St. Albert Jewellers

WESTMOUNT OR DOWNTOWN

. . . for all your family needs

C. A. Kleingeist, Matchmaker und Jeweller

ST. ALBERT, ALBERTA

PIRON and ST. MICHAEL ST.

COMPLIMENTS OF . . .

Sisters of Charity of the Grey Nuns

Youville Home

St. Albert

REPUTATION FOR FINE FOODS

×

Bateman's Food Markets Ltd.

FOUR STORES TO SERVE YOU

MAIN STORE-99th ST.

McKERNAN DISTRICT

GARNEAU

WINDSOR PARK



Industrial and Automotive Spring Specialists
Automotive Jobbers and Distributors
Springs Rebuilt and Tempered
Wheel Alignment
Wheel Straightening and Balancing
Complete Machine Shop Service





RITTER'S (EDMONTON)

"Printer of the Western Catholic"

John D. Ritter Frank J. Pellerin

Phone GA 4-7759 10967 - 97th Street Edmonton, Alberta When Tendering Include

New West Construction Company

GENERAL CONTRACTORS

"Serving the West Since 1925"

11311 - 105th Avenue

Edmonton, Alberta

Compliments of

WALLY ROSS

BRANCH MANAGER

Sun Life Assurance Co. of Canada

EDMONTON MOTORS LTD.

CHEVROLET, OLDSMOBILE, CADILLAC, ENVOY

O.K. Used Cars

JASPER AVE. and 115th STREET

PHONE HU 8-7211

OPTICAL PRESCRIPTION CO.

302 Northgate Bldg.

331 Tegler Bldg

422-4747

422-6538

422-4441

422-0253





TO REACH

PARK

COME TO SHOPPERS' PARK WESTMOUNT

JULIAN'S MASONRY LTD.

BUILDERS IN BRICK, CEMENT BLOCKS AND STONE

JULIAN CISAKOWSKI

13516 WOODCROFT AVE.

PHONE GL 5-1713

Free Estimates - All Work Guaranteed

•

ST. ALBERT CLEANERS

Shirts • Laundry • Dry Cleaning

Phone 599-6415

St. Albert

THE IMPERIAL LUMBER

(ST. ALBERT) LTD.

Hardware and Building Supplies

"For Finest Material — Buy Imperial"

ST. ALBERT

PHONE 599-6189

The Edmonton Rubber Stamp Co. Ltd.

"A Complete Line of Marking Devices"

Supersines — Directory Boards

10127 102nd STREET-REAR

PHONE GA 2-6927

EDMONTON, ALBERTA

CAL'S LIMITED

COATS, SUITS - SHORT, REGULAR, TALL

STOCK AND MADE-TO-MEASURE SUITS

CLERGY AND SEMINARIANS 10% OFF

FULL LINE OF DRESS SHOES \$14.95 UP

10005 Jasper Ave.

Phone GA 2-6373

ST. ALBERT PHARMACY

ST. ALBERT, ALBERTA

PHONE 599-6740

When you visit St. Albert — visit the Headquarters for Prescriptions

Baby Needs - Cosmetics - Veterinary Supplies Magazines - Films

Where Quality Counts . . .

Custom-Tailored Suits by

La Fleche Bros. Ltd.

Made Right Here In Edmonton

LaFleche Bldg.

102 Street South of Jasper

BURNS HANLEY CO. LTD.

CHURCH SUPPLIES
CLERGY SUPPLIES
CATHOLIC BOOKS
CATHOLIC GIFT SHOP

11414 Jasper Avenue

Edmonton

Phone 488-9636

Other stores:

CALGARY, ALBERTA; REGINA and SASKATOON, SASKATCHEWAN

Compliments of

Hulburd's Crane Service Ltd.

COMPLIMENTS . . .

A. H. ESCH & CO. LTD.

STATION, ERY AND OFFICE SUPPLIES

Phone GA 2-4834

10150 - 102 St., Edmonton



MacRae-Stanton

INSURANCE LTD.

GENERAL INSURANCE

10122 - 100A Street Phone 422-4498



Natural Gas Service

Throughout Alberta natural gas service adds convenience and comfort to living! Natural gas, and the friendly service that goes with it, help make Alberta a good place to live, work and play!

NORTHWESTERN UTILITIES,

Smart Wear for Smart Men"

MEN'S SHOP LTD.

64 Years Serving the Clergy of Alberta

Featuring a Complete Line Of SUITS, OVERCOATS, TOPCOATS and FURNISHINGS

10164 101 Street

Phone GA 2-3536

EATON'S OF CANADA

Dial 424 - 0181

T. EATON COLUMNTER

A Safe . . . Comfortable . . . Economical Service!

St. Albert Cab Co. Ltd.

Telephone 599-6666 OPEN 24 HOURS

St. Ann Street, St. Albert

C. W. BOON CO. LTD.

Wholesale Tobaccos and Confectionery

Agents for

MOIRS XXX CHOCOLATES

10178 - 106th Street

Edmonton

GRANDIN BAKERY

Grandin Shoppers' Park

We specialize in wedding and birthday cakes

5-MINUTE SERVICE ON BIRTHDAY CAKES

Phone 599-6560

St. Albert

• PLUMBING

• HEATING

• GASFITTING

SPRINKLER SYSTEMS

H. KELLY & COMPANY LTD.

EDMONTON

9023 - 111th Avenue

Edmonton, Alberta

Telephone GA 4-8144



11237 JASPER AVENUE

Edmonton, Alberta Telephone GArden 2-0476 St. Joachim's

107 Avenue-117 Street

Holy Cross

St. Anthony's
106 Street - 53 Avenue

MEMORIALS

BRONZE

GRANITE

Manufactured from finest BRONZE and selected GRANITE. For Markers and Monuments, religious designs and epitaphs, sizes and other information, enquire at this office.

"We have not here a lasting city" - Heb. XIII, 14.





GOOD FOODS

FROM THE

GOLDEN WEST





EDMONTON SEPARATE SCHOOL BOARD

Applications are invited from teachers for teaching positions on the Separate

School Staff Beginning September, 1962

Congratulations to the Ordinandi

Rev. R. Ling

Rev. R. Bednar

Rev. L. Cordeau

Rev. P. Fry

Rev. M. Hagel

Rev. J. Hamilton

Rev. W. Harrigan

Rev. D. McCallum

Rev. H. Nowakowski

Rev. D. O'Dwyer

Rev. L. Redmond

Rev. R. Sevigny

VICTOR LOSA JEWELLERS

CERTIFIED WATCHMAKERS

40 Years In Business

9816 Jasper Avenue EDMONTON



SEREDA DRUG LIMITED

PHARMACEUTICAL CHEMISTS



Phone GA 2-5398



10047 Jasper Avenue, EDMONTON, ALBERTA

Wm. SEREDA, B.Sc.

S. SEREDA, M.Sc.

ST. ALBERT HARDWARE

and

APPLIANCES CO. LTD.

Your Sunset Store

Franchised PHILCO Dealer

Phone 599-6268

St. Albert

ACME NOVELTY LTD.

Edmonton: 10147 112th St. Phones: GA 2-8112, HU 8-2740
Calgary: 723 10 Ave. S.W. Phones: AMherst 3-1151, 3-1150
Vancouver: 1803 Commercial Drive. Phone Al 5-6571

WHOLESALE

Carnival Merchandise for Street Fairs, Bazaars and Picnics.
Bingo Prizes, Games, Wheels, Giftwares, Dance Novelties,
Jewellery, Watches, Rings. Write for Catalogue.

PERSONAL LOANS

For Any Worthwhile Purpose

Life Insured
Reasonable Repayment Plan
Confidential

Fast, Friendly Service — Low Interest Rates

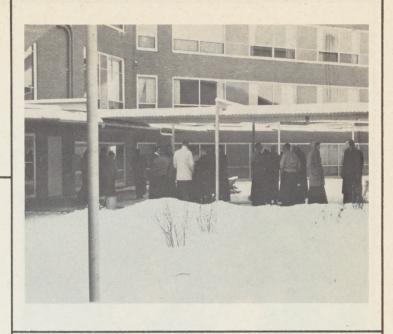
Enquire Now at the New

SCOTIA PLAN DEPARTMENT

At Any Branch of

THE BANK OF NOVA SCOTIA

Your Partner in Canada's Growth



RELIABLE GENERAL INSURANCE

A. B. BLAIR

ST. ALBERT, ALBERTA

Phones: Bus. 599-6145, Res. 599-6195

Fire - Automobile - Casualty - Etc.

2 HUGE STORES TO SERVE YOU . . . BUY RETAIL AT WHOLESALE PRICES

WE UNDERSELL EVERYBODY . . . We Buy for Cash and we Sell for cash only! No credit plans of any kind, no fancy fixtures, no delivery . . . just the lowest prices in town!

If you're not too proud to save money then shop where the thrifty shoppers buy needs for their family, and their home for less.

ARMY & NAVY DEPARTMENT STORES LTD.

NORTH

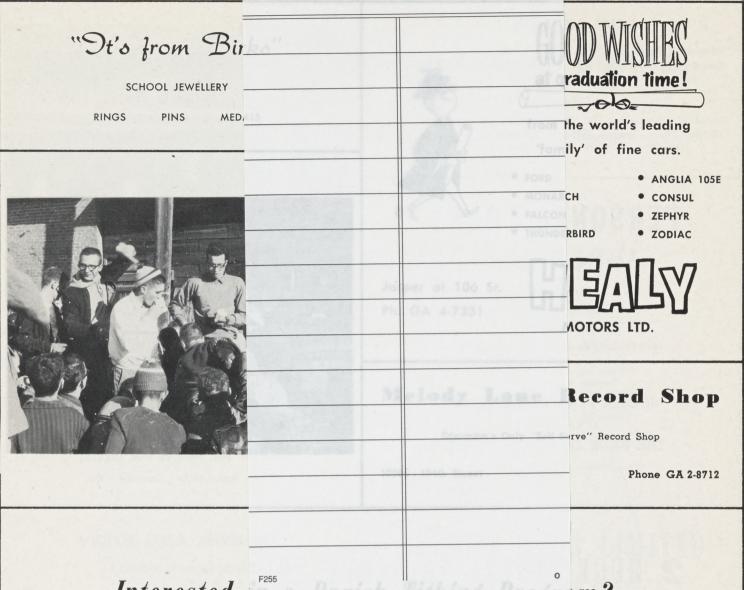
97th Street and 103rd Avenue

WE CASH PAY CHEQUES!

or

SOUTH SIDE

104th Street and 82nd Avenue
WE UNDERSELL EVERYBODY!



Interested I. w with truing trustam?

For a sound, practical, Catholic, "self-service" plan write or call collect

I.F.C. LIMITED

4889 YONGE STREET, WILLOWDALE, ONTARIO

BAldwin 2-2521

"Dt's from Birks"

SCHOOL JEWELLERY

RINGS

PINS

MEDALS





GOOD WISHES

at graduation time!

from the world's leading 'family' of fine cars.

- FORD
- ANGLIA 105E
- MONARCH
- CONSUL
- FALCON
- ZEPHYR
- THUNDERBIRD
- ZODIAC

Jasper at 106 St.

MOTORS LTD.

Melody Lane Record Shop

Edmonton's Only "Self Serve" Record Shop

10066 - 104th Street

Ph. GA 4-7331

Phone GA 2-8712

Interested in a Parish Tithing Program?

For a sound, practical, Catholic, "self-service" plan write or call collect

I.F.C. LIMITED

4889 YONGE STREET, WILLOWDALE, ONTARIO

BAldwin 2-2521





B47606



Our Lord and Saviour Jesus Christ came into this world that all men might come to the knowledge of the truth. For three years He went about Palestine fulfilling this mission by preaching the Word of God.

One day when a great crowd had gathered about Him, He told the now familiar parable of the sower who went out to sow. Christ, of course, is the sower and the seed is the Word of God.

Today the Word of God, those eternal truths which men long to hear, must be sown again in the hearts of men. The priest, who continues Christ, now sows that seed.

There are millions of souls who have not heard the Word of Christ. Even in our own land many are ignorant of His teaching. And how shall they come to the knowledge of the truth? Only if many are willing to sacrifice their life to preach the Gospel.

The young men of St. Joseph's Seminary, the future priests of Western Canada, have as their motto, "exiit qui seminat"—the sower went out—. It is their aim in imitation of Christ, to sow the seed of divine life in the hearts of many.